

The American Missionary

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Vol. 76. No. 6

JUNE, 1921

New Series, Vol. 13, No. 3

MEASURING UP

THE boy's mind was radiant with great ideas. He was in a hurry to get a big job done. Asked to write a five minute essay, he chose for his theme: "The rise, progress and consummation of all things." He had caught the modern spirit of large planning and rapid doing. Without being too hasty in our action, we should heed the call to measure up to the opportunity of the hour.

The world is facing great material opportunity. For our own country, Emerson's words are increasingly fitting: "America is another name for opportunity." To seek its challenge and reach its ideal, we must traverse the distance between where we now are, and where we ought to be, if we do our part as world builders.

Touching the intellectual forces of life, the call is to put our best energies to the forefront. As never before, there should be the upward trend. Rear rank illumination is not sufficient. Not what we are, but what we are becoming, is the measure of our life.

We must measure up socially. The spirit of real brotherhood is setting a high standard; we should join forces in maintaining it. Certain ideals are going to be reached. The world that ought to be is the world that shall be. We can afford to be generous toward those who do not see the greatness of the way, but we must insist upon the larger ideals, glad ourselves to be in a world where God is working.

We must measure up spiritually, living in a larger sense every day. The record of the world's progress contains no chapter more thrilling than that which tells the story of the onward march of the Christian order of things. Foundations strong and sure have been laid and the call of today is to settle down to our task. Never has the opportunity been so great. Never have the means of doing been so numerous and efficient. But machinery is not enough; there must be the hidden fire. Loyalty to great Christian ideals is called for. A real living for the good of others is demanded.

The living of life on this fourfold basis will mean making the most of life now. Life in the large is the most worth living to him whose life is most worth while. It is not whether one is good, but whether he is good for something. The question is not whether we have religion, but whether religion has us. Hence we need the stimulus of a high ideal, loyalty to the highest vision, and helpful entering into the lives of others.

Never before did it mean so much to be a Christian. The call today is to give a nobler, more convincing expression in daily life to the Christian opportunity we face; to pray, "Help us Lord, to do the thing we talk about." The best way to teach a virtue is to live it. Charles Kingsley wrote: "Thank God every morning when you get up that you are forced to do your very best, for that will breed in you self-control, diligence, content, strength of will." Then the ordinary man will discover himself doing the extraordinary thing.

—W. K. B.

CONGREGATIONAL WORLD MOVEMENT

MISSIONARY EDUCATION CONFERENCES

THE summer conferences in behalf of missionary education are again to be conducted this year by the Missionary Education Movement, after having been held for two summers under the auspices of the Interchurch World Movement. The major purpose of all these conferences is the training of leaders. All are invited to attend who are willing to take serious training such as will fit them for places of responsibility, or who earnestly desire to increase their missionary knowledge with a view to helping them decide what their life work shall be, or to enable them to become more intelligent and efficient church workers.

A registration fee of five dollars is required of all delegates and must be paid before room assignments are made. Rates for room and board vary according to the location of the conference, but in every case are reasonable. The local headquarters of each conference as shown below will furnish full information:

Winter Park, Fla., June 7-June 17, Mr. R. W. Greene, Rollins College, Winter Park, Fla.
Blue Ridge, N. C., June 24-July 4, Dr. H. F. Williams, P. O. Box 330, Nashville, Tenn.

Silver Bay, N. Y., July 8-July 18, Dr. G. Q. LeSourd, Mohawk Building, 160 Fifth Avenue, New York, N. Y.

Asilomar, Cal., July 19-July 29, Dr. John C. Worley, 435 Van Nuys Building, Los Angeles, Cal.

Ocean Park, Me., July 19-July 29, Rev. Asa M. Parker, Pastor Central Square Church, Bridgewater, Mass.

Seabeck, Wash., July 27-August 6, Rev. John H. Matthews, Plymouth Church, Seattle, Wash.

Lake Geneva, Wis., August 2-August 12, Rev. Paul R. Reynolds, 19 West Jackson Street, Chicago, Ill.

Missionary committees of churches, women's organizations, Young People's Societies and Sunday Schools can well afford to send representatives to the conference nearest to them and pay all expenses. Such outlays will prove to be a good investment for the work of the church in the future.

New York and Other Congregational Young People's Summer Conferences

A Congregational Summer Conference for Young People will be held at Wells College, Aurora, New York, June 24-July 3. The cost will be fifteen dollars for room and board and two dollars for registration fee. This conference is for young people of high school ages. The program of study includes the Bible, Missions, the Devotional Life, Community Service and Methods for Leaders. Ample provision will be made for rest and recreation.

House mother, counselors, trained nurse, doctor and athletic directors will be on the ground.

For further information apply to Rev. C. A. Lincoln, 1400 East Twenty-first Street, Brooklyn, New York.

Other Congregational Young People's Summer Conferences are scheduled as follows:

Crete, Neb., June 9-15, Secretary C. G. Murphy, 408 Ganter Building, Lincoln, Neb.

Topeka, Kan., June 13-20, Secretary Fred Grey, 713 Kansas Avenue, Topeka, Kan.

Placerville, S. D., July 12-18, Rev. Glen Lindley, Rapid City, S. D.

Waubay, S. D., July 20-25, Rev. Carl Bast, Milbank, S. D.

Jamestown, N. D., July 26-August 1, Rev. Samuel Hitchcock, Williston, N. D.

Long Beach, Cal., July 25-31, Conference Director of Religious Education, Southern California Conference, 831 South Hope Street, Los Angeles, Cal.

THE PASTOR AS LEADER. In the promotion of the causes entrusted to the Congregational World Movement by the National Council, no discovery is more interesting or significant than the one that leadership is an essential qualification of the successful pastor.

Unreasonable church conservatism and unwise pastoral leadership may have palsied some churches, but no leadership at all has rendered many more churches barren and weak.

TIMIDITY is one of the chief causes of an inadequate pastoral leadership. We are afraid to lead because we think our people will not follow. The one pertinent suggestion that can be offered in this connection is—Be sure you are right, then go ahead!

IGNORANCE is another reason for unsuccessful ministerial leadership. We fail to see the need of our taking the lead in certain important matters because we fail to inform ourselves. The material may be at hand whereby we may gain the information that will impel to the proper course, but we are not particularly interested, and anyway, "Where ignorance is bliss, 'tis folly to be wise."

And a third occasion for an incompetent pastoral leadership is the lack of a proper sense of proportion. We see the importance of one cause but are blind to the worthiness and the necessity of another that may be equally deserving and perhaps more fundamental than the first. Some of our churches, for example, under the leadership of their pastors received pledges and collected large sums of money for relief work during the past year, while they gave almost nothing for the regular missionary work of the denomination. "These ought ye to have done and not to have left the other undone." The relief work was worthy and merited a generous response, but to turn all the stream of a church's giving into the channel of relief work is to manifest a lack of that sense of proportion which is one of the essentials of efficient leadership.

The campaigns of last year in behalf of the Emergency Fund and of this year in behalf of the enlarged Apportionment have presented many interesting disclosures in relation to pastoral leadership. We have found that a church is seldom ready to respond to the missionary appeal unless the pastor takes the lead. On the other hand, where the pastor has been willing to lead, what seemed at the outset a difficult, if not an impossible, task has been rendered easy. The two things in this connection that are most worthy of being emphasized are, first, the place of strategic importance which the pastor of a church occupies; and, second, the need that our pastors themselves shall have a new sense of the importance of actual leadership in the work of the ministry and shall cultivate and develop to the fullest extent their ability in this direction.

A church is often likely to fall far short of its missionary Apportionment and indeed give it scant attention, unless the pastor, by reason of his training, his confidence, his knowledge and his larger vision, leads the way to the raising of the full amount which he as well as his brethren of the same association of churches recognizes as possible. By insisting that his church shall do its utmost toward reaching or exceeding its Apportionment, a pastor may often prove to himself and others that he has some of the chief qualifications of pastoral leadership.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

ABSTRACT OF THE ANNUAL REPORT OF THE SECRETARY

THE present Commission on Evangelism was appointed at Grand Rapids in 1919. During the period for which it has been responsible for the work there has been a reasonable degree of development and there is every reason to believe that the Commission has been an effective agency in the life of the denomination. There are at least three direct results now evident:

(1) Many churches have accepted the "Program of Parish Evangelism" proposed by this Commission. This Program follows in the main the Christian year and is divided into three movements: the fall period leading to the fall communion. The Lenten period, running from the first of the year to Easter, and embracing four major lines of church work—a program of preaching, the pastor's training class, the enlistment and training of personal workers, and the deepening of the prayer life of the people. This period leads to the communion at or near Easter. The third period extends from Easter to the summer communion. This program, with variations to suit the local needs, is being followed by more than half of our churches.

(2) Many pastors and church workers have come to a fuller realization of the possibility of programming the work of the church. This is of value not only to evangelism but to missionary education, the financial canvass, social service and religious education.

(3) There is a better feeling of optimism and esprit de corps among our pastors. The thought most generally emphasized in the correspondence of the office with pastors of all kinds of churches is that they are greatly encouraged that the denomination has set up an evangelistic body which seeks to furnish them with the message and method of successful pastors. I believe all who have had opportunity of meeting groups of pastors will testify that they look upon their work with greater optimism and assurance and feel a closer fellowship with their brethren.

The results of the Commission in the membership of our churches will appear more in the future perhaps than at present. During 1919 there was an increase in the number of accessions over that of the previous year of approximately 10,000; the number of removals however also increased 10,000 and thus our net membership was only 144 above that of the preceding year. The figures for 1920 are not yet complete but indications are that the accessions will show a very satisfactory increase over 1919, and while the losses also have been greater there will be nevertheless a net gain in membership somewhere near 10,000 for the year. The present year will quite likely show a still greater increase in the number of accessions. The immediate future ought to show a continuing increase, for it is the testimony of individual churches that have used a program of evangelism in their own parishes, that the program grows more effective year by year. As this is true of local churches, it ought to be true also of the denomination at large.

There are two phases of the work which are especially encouraging. First: the widespread use of the "Fellowship of Prayer." This has been

used the present season by approximately two-thirds of our churches and through its use many thousands have been led into a deeper religious life. Its total circulation has been 203,000. Second: the degree of co-operation we have been able to render the Education Society in the work of building up the pastor's training class. A conservative estimate would be that 1,500 churches conducted the pastor's training class this Lenten season. The circulation of the textbook furnished by this Commission has been above 40,000.

We ought not to consider the program as a rigid thing but be willing to adopt new features, to develop some features now in the program, and perhaps we will find some items which ought to be discontinued. Among the items which perhaps ought to be stressed most in the immediate feature are: (1) The encouragement of pastors to emphasize more the teaching function of the church, both in pulpit and in training class.

(2) The development of an effective method to correct absenteeism. One of our great weaknesses is that we have approximately 110,000 absentees. We are adding to this list from thirty to forty thousand per year. Our losses here are no greater in proportion to our membership than those of some other denominations. All denominations are making careful study of methods to help in this situation. Our main hope lies in the development of a spirit of worship and effective programs of social service, missionary and religious education; through these we believe that more of the members will find the church of spiritual helpfulness and will remain true to its worship and service.

(3) The development of methods of summer evangelism peculiarly adapted to the work of the colored churches. We have approximately 150 colored churches; for the most of these the summer is the most favorable season for evangelistic service. The American Missionary Association is contemplating an appropriation of \$500 to assist this Commission in developing literature which will be of particular helpfulness to the colored churches. Here is a wide field of service and one that promises very great benefit.

(4) Still another feature is closer contact with the young men of our seminaries. The theological students who are looking forward to the Congregational ministry ought to be fully informed of our denomination program, the material available and the evangelistic methods of effective pastors.

The total circulation of literature by the Commission has been approximately 500,000. Of this 41,000 pieces have been distributed through state offices and 29,500 through the Pilgrim Press. The rest has been from the office. During the period from January to Easter more than 3,000 packages of literature have been sent out to the churches. This literature is supplied the churches at the cost of printing which by placing contracts for 40 and 100 thousand lots is very reasonable. The majority of the churches are willing to pay for their literature. The treasurer's report shows that the receipts from sale of literature are more than \$4,000 which is approximately one-half of the bill for printing. We have not yet developed a very satisfactory plan for supplying the weaker churches with literature.

P.S. The total additions to the church for 1920 are 71,857. Net increase in membership for 1920, 10,959. The number of accessions is the largest for any year in our congregational history though we have made higher net gains.

THE PASTORS' SECTION

THE ARGUMENT FOR CHURCHGOING

By Livingston L. Taylor, D. D., Canandaigua, N. Y.

THE argument for churchgoing as it emerges on bulletin boards, in newspaper advertisements, and in connection with the whole effort to induce people to attend religious services does not always treat with great respect those to whom it is addressed, or the cause which it is designed to promote. The most insignificant and unrelated features are stressed as the compelling "attractions," and appeal is made unblushingly to the crudest forms of curiosity. It seems sometimes as if every poor artifice which can be commandeered is employed to disguise the fact that the Church is concerned primarily with Religion.

It cannot be denied that there are many persons who react favorably to this sort of thing and are willing to take, after a fashion, what they get when they fall to the lure. But to the more discerning, and to most people on second thought, these all-too-ingenuous and not always ingenuous methods will

not appeal very effectively. Some years ago a sensational bit of typography was distributed by a pastor an-

nouncing a trite quip of a topic with this for a sub-topic: "A Small Man Under Pressure." Many who read it must have said to themselves: "He builded better than he knew!"

Another bad kind of advertising for churches to indulge in is competitive advertising. A large church in an inland city recently displayed on its very conspicuous bulletin board for several weeks these words:

"THE CHURCH THAT IS DIFFERENT!"

That may be a little more explicit than most churches would care to be in their advertising, but it is easy to say

things very much like it. It is hardly dignified or gracious to express such self-confident and persuasive sympathy with those who have never yet found a church to their taste.

Advertising which may not be meant to be competitive takes on a certain brazen appearance of being

THE MAN-ON-THE-STREET

Does the man-on-the-street talk religion?

Not often. But at Church?

What does he want at Church?

Plain words that search him out.

Brave words that put heart in him.

Great words that lift him up

That show him Life, and the World of Men.

And God.

UP AND DOWN ARSENAL HILL

What you need going up is Power.

What you need coming down is Control.

As true at the street-curb as on the hill!

True everywhere!

That is Life! That is Religion!

Every day a call for Power to keep us going.

Every day a call, perhaps sudden, for Control.

Every day, and both ways, Religion helps.

such when it is massed in the Saturday papers. It is impossible to do away with the actual competition of the more resourceful churches with the best that the smaller churches can do to attract people to their services, but that competition may be made unnecessarily damaging and disheartening by inconsiderate methods of propaganda. And yet it may be the churches that are more evenly matched which will afford us the most painful examples of strident competition. What the public is most in need of being told is that the things in which the churches are alike are very much more important than the things in which they happen to differ.

One other futility remains to be properly labeled. It is the practice of basing our efforts to induce people to attend services so largely upon the ground that they are going to be quite different from the ordinary services. Verily, when we do such things we have our reward. We succeed brilliantly in confirming our public in the impression that what we do ordinarily in church is of very little interest.

This stressing of the special at the expense of the permanent appeal of what we have to offer must weaken our hold upon the community, and even upon our membership. It is not unusual for a pastor to have some-

thing like this said to him: "I am sorry I was not there. If I had known that there was going to be anything of special interest I should have been on hand." Such a remark bears eloquent testimony to the success of our "special attractions." Variety, invention, the element of surprise have a legitimate place in the ordering of our work and worship, but to be everlastingly advertising "special attractions" is the surest way in which to educate our people in the gentle art of absenting themselves when there are no "special attractions," and when, ultimately, our "special attractions

cease to be "special."

Some desultory contributions to the argument for churchgoing may be found in the accompanying attempts at publicity by means of which the churches of Canandaigua, New York, sought recently to remind people of their opportunities to do good and to get good through regular habits of church attendance.

The results, while not spectacular, were notable, and abundantly sustained the view that neither sensational topics, competitive propaganda nor special attractions are necessary to successful advertising.

But however things may be going with us, it is always in order to think of "the other fellow."

PUBLIC OR PRIVATE

A public place, a public meeting.

Things are said and even sung.

"Public Worship" they call it.

All in the open!

All? Not all. Not most.

A starter merely for thoughts not public.

Public Worship, in nothing greater than in

Its sacred privacies!

A PRAYER FOR THE CHURCHES

God bless the Churches!

We need them and they need us.

Help us to make them what they should be.

And help them to make us what we should be.

May the good they do be more and more.

God bless the Churches, every one!

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

This Society is making strenuous effort to furnish certain novel features in connection with the exhibit at Los Angeles. If you are attending the National Council, do not miss this feature.

* * *

Are you thinking of purchasing a moving picture machine? If so write us. We may be able to save you something on the purchase price. Correspond with the Assistant Treasurer, Mr. Frank F. Moore.

* * *

Please take note that this Society's exhibit, which is being prepared for use at the Los Angeles meeting, is being made in such fashion that it may travel among the churches later, as do now the stereopticon lectures.

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Be sure to read the story of the St. Johnsbury pageant in this issue. From the standpoint of dramatic and spiritual quality an American Board Secretary who witnessed the presentation accords it a primary place.

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The month of July is accorded The Congregational Home Missionary Society in connection with the Chart Plan for Sunday Schools. A service is being prepared for use in the Sunday Schools which will be ready for distribution June first.

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The Board of Editors of THE AMERICAN MISSIONARY greatly regret the delays of the last months in the mailing of the magazine. With the June number we trust an arrangement has been made which will allow all our rapidly increasing list of subscribers to receive THE AMERICAN MISSIONARY on time.

* * *

The thirteen stereopticons mentioned in the April number of THE AMERICAN MISSIONARY have been sold. While we cannot obtain additional stereopticons at the same low price as before, we are able to offer brand new Bausch and Lomb stereopticons at material saving. Model C \$85 machine for \$57.50 and the portable model, \$60 regular price, for \$42.50. Send your check with order to The Congregational Home Missionary Society. Machines will be shipped by express collect.

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The corporate members of The Congregational Home Missionary Society who are not members of the National Council are entitled to attend the Annual Meeting of this Society as voting members on Tuesday, July 5th, in First Congregational Church, Los Angeles, California, in connection with the biennial meeting of the National Council. The names of these corporate members are to be found in the Society's Annual Report for 1919. Delegates who will attend and desire entertainment should correspond with Rev. Holland F. Burr, 845 South Hope Street, Los Angeles, California.

“THE MONTROSE WAY”

By Rev. Isaac Cassel, Montrose, Colo.

(EDITOR'S NOTE.—Despite the fact that an article relating to the Montrose work was printed in the March number of THE AMERICAN MISSIONARY, we again feature this parish, inasmuch as the pastor, Rev. Isaac Cassel, is the author of the double prize winning story which appeared in the April issue of *Home Lands*, published by the Department of Church and Country Life of the Presbyterian Board of Home Missions. We reproduce the story by permission from *Home Lands*.)

THE Union Congregational Church of Montrose, Colorado, has tackled the rural problem in a real modern fashion.

Montrose is a city of about 4,400 population. It is located on the Western Slope, in the heart of the Uncompahgre valley. This valley is irrigated from the Gunnison river through what is called the Gunnison tunnel. The tunnel is about six miles long and carries enough water to irrigate about 125,000 acres.

The main crops are alfalfa, potatoes, onions, wheat, oats and sugar beets. The fruits are apples, cherries, pears, apricots, and a few prunes. The valley and mountainous districts are also known for extensive stock and sheep raising. Some farmers are making a specialty of thorough-bred cattle, and others are raising many hogs.

The valley in which Montrose is located is rather populous for a rural section. Certain directions from Montrose the school districts have a population ranging from 250 to 350.

In 1917, the Union Congregational

Church building in Montrose was burned to the ground. Immediate action was taken to plan for a new building.

The building contemplated was to be for community service. Plans were adopted which included these accommodations. Building operations were delayed on account of the war until the fall of 1919. On December 5, 1920, the institution was dedicated. The plant cost \$68,500. The institution has an auditorium equipped with a splendid pipe organ, and seating capacity of 450. It has three offices, and a gymnasium on the main floor. The

gymnasium may be opened into the auditorium. The following rooms are down stairs: two shower-bath rooms, three departmental Sunday School rooms, a club room, kitchen, banquet room, store-room, two other small rooms, furnace and coal room.

The regular parish of the church consists of 310 families, most of them in the city, making a constituency of 1,250 persons. When the plans for the building were decided upon, it



Standing: Rev. Isaac Cassel, Minister.
Left: Ernest J. Davies, Extension Secretary.
Right: Harry A. Spencer, Physical Director.

was this constituency, together with the larger service that the institution might render to the community, which the committee had in mind.

With this vision for community service, there naturally grew a larger vision concerning the communities in the open country about Montrose. As a result of this larger vision, the Union Congregational Church of Montrose has developed a rural circuit for social service. The church has a circuit rider who makes regular rounds. He does not go on horseback, as in the olden days, but in a flivver. Neither does he carry a saddle-bag like those of his predecessors, but a coupé on the rear of his roadster in which he carries a Deleo light plant, a moving picture machine, reels and slides to aid him in his social service work. Our circuit rider goes by the designation of Extension Secretary. We think of him as a "social religious" engineer. The purpose of this article is to tell what the church is doing through the Extension Secretary.

The circuit consists of five school-house centers. This means about 390 families with a population of approximately 2,000 people. One school has two teachers, three schools have three teachers, and the other has five teachers, which includes some High School work. All the schoolhouses but one have auditoriums sufficient to accommodate gatherings.

In this group of five schoolhouses we have two distinct types of rural life. At three of the centers, they have Sunday School and preaching services. At two, Parent-Teachers' associations and grange. The others until we entered the field had no community gatherings except an occasional dance, and perhaps one or two woman's clubs. These two types of community life will make an interesting study, as we seek to serve them through our social service ministry. The church with its institution for community service stands as a centralizing and co-operative feature of

this larger parish program. The institution has four full time workers on the staff: Isaac Cassel, minister; Ernest J. Davies, extension secretary; Harry A. Spencer, physical culture director, and J. C. Southerland, janitor. The church has a splendid group of workers, men and women of vision. They are ready to do things when the indications are that the things done will be worth while.

In the midst of the building enterprise, the church by unanimous vote decided to take up this extension work. This involved over \$1,300 in equipment. The Congregational Home Missionary Society through Dr. Malcolm Dana, Rural Work Department Director, visited the field and encouraged this feature of the work. Through Dr. William J. Minchin, state representative for the Society, an offer was made to assist in the payment of the salary for our extension worker.

Our aim is to develop a community spirit, to increase community efficiency, and to stimulate ideals. The equipment and motive power consist of a man who is known as Extension Secretary, a car equipped to carry a light plant, and moving picture machine for the use of both reels and slides, and the enlistment of local talent in each community to assist in putting on programs. In addition there is the co-operation and assistance of both the physical director and the minister backed by the central institution, the church.

The service rendered is somewhat as follows: During the school months a program is put on every two weeks. During the time between the programs the secretary helps to enlist talent and plans programs for the future. He also visits the schools on the circuit at least every two weeks at the noon hour. By the assistance of our physical culture director, the children are taught organized play. In co-operation with this feature of the work, each Saturday afternoon, two hours of our gymnasium schedule are set aside for the use of the rural cen-

ters on our circuit. This gives these districts, in addition to organized play on the school ground, an opportunity for physical culture and play in the gymnasium, including shower baths, which they do not now enjoy in their respective communities.

It is our purpose to co-operate with existing organizations. For example, last year at one place where they had a Farm Bureau, and also a Parent-Teachers' organization, we met once every four weeks with each organization. As the work develops, and we plan our programs further in advance, we will be able to give greater assistance through our educational films to the organizations with which we co-operate.

In order to give a concrete example of the type of programs put on, an outline of three recent programs is given: moving pictures, "A Modern Ruth," two-reel drama. Music between the first and second reel. Following the second reel, a short talk by the Extension Secretary. A third reel was a comedy, "Fatty Arbuckle." Music. Announcements and adjournment.

Program two weeks later: one reel, "Grazing on the National Forests." Recitation. "The Panama Canal," one reel. A short talk by the minister, who keeps in touch with the extension work. One reel, "The Boys and Girls' Club Work of the State, as Seen at the State Fair." Social games in which both old and young took part.

Another program still two weeks later: "Old New England," one reel. Recitations and music. "Pay Your Dues," one-reel comedy. Paper by member of Parent-Teachers' organization, "Business of the Organization."

We mean to plan our programs in such a way as to carry the spirit of the season: Christmas, February patriotic, Easter, and other important occasions during the year. This is done through the music, recitations, song slides, and moving pictures. On

one round we carried eight illustrated song slides on the hymn "America." At another time we carried illustrated slides on "Rock of Ages." The reaction of this feature of the program was most gratifying. The attendance has never averaged less than one hundred at each place on any round on the circuit, and sometimes the average has gone up above one hundred and twenty-five. As the work continues, the interest and enthusiasm grow.

Work of this nature will not produce flaring and immediate results, but the writer is confident that in the course of two to five years, it will prove to be the greatest influence for character-making of any program being put on in the open country. We have in every community people co-operating, representing the non-religious, various Protestant denominations, also Catholics. It is our aim to have back of this work a Christian motive calling for the highest type of service.

At this early date there are some indications as to the trend of results along religious lines. As I have stated above, we have one community on the circuit where they do not have community life of any kind except dancing. The community numbers over three hundred in population.

It was a non-church-going community. After our work was begun there, two families started coming regularly to church in Montrose. Four other families have started to come occasionally. Four in one family of six have united with the church, including the father and mother. This school district is nine miles from Montrose.

In another district of over three hundred they have been known as a non-religious community; this is four and one-half miles from Montrose. One teacher who taught three years in this district told the writer that there were not six families making any pretense of going to church. She also said the teachers were cautioned

to omit everything of religious nature in their school work. I asked this teacher whether they would object to having Sunday School in the school-house. Her reply was, "No, but no one would come." At this same place we are having splendid attendance at our Extension programs. At a recent program, a male quartet was asked to sing. To my surprise, for this community, they sang "Jesus, Lover of My Soul." It certainly did not impress one

as coming from an irreligious community.

We mean to give the members of the larger parish a fair chance at all good things, to create a right mental attitude toward life in the large, to develop healthy and well trained bodies, to create a wholesome social life, through these to create the ideals of the "Man of Galilee" in order that the ultimate results may be Christian, and that Peace and Good-will may increase.

THE EXTENSION CAR

MAPLE GROVE SCHOOL,
PLAYGROUND WORKCOAL CREEK SCHOOL,
NINE MILES FROM MONTROSE

AN ARCHITECT OF HOME MISSIONS

By Superintendent W. Herbert Thrall of South Dakota

(EDITOR'S NOTE.—It will be remembered that some time since the statement was made in THE AMERICAN MISSIONARY that Superintendent Thrall is about to retire from the oversight of the work in South Dakota on account of having reached the age limit, although all friends of home missions are congratulating themselves because he will continue an official connection with the work in his state. At the request of the Editor, Dr. Thrall has prepared the following statement regarding the years he has spent on the missionary field.)

WHEN, in 1881, I crossed the line and entered the territory of Dakota, and wrote to my mother, "Today I am married to Miss Dakota," I could not foresee how true this statement was likely to become. After thirty-four years of active missionary service in the state, more than twenty-eight of them under the commission of the Home Missionary Society as state Superintendent,

I realize that the statement made so long ago was really prophetic.

Brought up in a home missionary parsonage in Illinois, the appealing call had not been to home missions. I thought my father had made a mistake in giving up things of material value in Vermont and in choosing the work of a home missionary in Illinois. I knew what it meant to stand by watching the unpacking of

a missionary barrel, and how I rejoiced, if by some chance some garment my size came my way. I also knew the repeated disappointment that was mine when there never came forth from the barrel a pair of skates. I never learned to skate because the home missionary's salary never could be stretched quite far enough to buy skates for an eager boy.

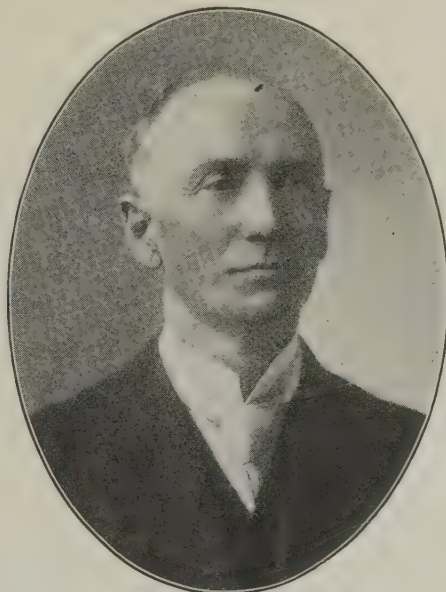
It was in Yale Divinity School that the challenge of the need and opportunity in the foreign field gripped me, and I opened correspondence with the Secretary of the American Board as to going either to Turkey or Africa. But at this time I was approached by some of my classmates as to whether I would become a member of a Yale Dakota Band which they hoped to organize. I studied the question from every angle and finally said I would join the Band and stay by long enough to get the work well established.

Farewell meetings were held for us in Boston and Chicago. In Chicago my host urged me to remain there. "Why," said he, "Chicago alone has more people than all Dakota." But I had given my word, and when Superintendent Steward Sheldon asked me where I would go, I replied, "Send me where the need is greatest." He sent me to Chamberlain, a town on the Missouri River, forty miles from the railway. My first night in Dakota I slept on a table in the Sanborn House, in Mitchell, and paid fifty cents for the privilege. After three days, I found a

work train going west and, throwing my trunk into a box car, I went as far as the road would take me. At the end of the railroad a lumber wagon, romantically called "stage," carried me up over "Hog's Back" into Chamberlain.

No missionary had ever visited the place. It was a wide open river town, with all that the term implies. Often freighters came in and took possession of the town, literally drinking the saloons dry.

I quietly went about my business, holding midweek and Sunday services where I could. On one occasion some of the ringleaders of the rough element of the town, "Black Jack" and "Slippery Jim" among them, came to me and said, "Young fellow, this is a pretty tough place for you to stay." "No worse for me than for you," I replied. "That's so," answered "Black Jack," "but say, I'll tell you. You stand by us and



W. HERBERT THRALL, D.D.

we'll stand by you," and they did, always attending services when they were in town. Before the snow fell, the church had been organized with thirteen members, a Sunday School of thirty members and a building, for which I had been my own architect and had written the specifications, erected. Such was my initiation in home missionary work in Dakota. The last home missionary commission I held was as pastor at Redfield. In the fall of 1892 the Superintendent became incapacitated and three members of the Home

Missionary Committee were asked to carry the work. I cared for the correspondence together with my pastorate, and in the spring of 1893 I was elected to the superintendency and moved to Huron.

At that time the state was only half a state, as the great regions west of the Missouri were still for the most part Indian Reservations, and it was not until later that the Black Hills country was added to my missionary district. The nineties in South Dakota were most discouraging years. Continued drought meant continued crop failures. There were many places in the state where there was actual suffering and want. Population in some places was reduced to one-seventh and even one-tenth of what it had been. As late as 1897 land was selling (if it changed hands at all) for a hundred and fifty dollars a quarter, less than the government price. It was even said that South Dakota was good for nothing but Indians and jack rabbits.

It required untiring effort to hold things as they were; to keep up the courage of pastors and churches called for personal faith and courage. In those days the Home Missionary Committee often sat up an entire night making plans by which the funds at their command might be stretched to meet the need. I was continually on the road. My fountain pen was my office. Train service was poor and much travel had to be done with horse and buggy or wagon. Not infrequently it involved long night drives to meet appointments. To a Superintendent, however, no experience is ever really lost. To have stayed by a new pioneer work until it is safely established, or to have brought a decadent and discouraged church into virile spiritual condition, provides an equipment which no Superintendent can afford to miss.

In the early part of the twentieth century two new railroads were built across the state into the Black Hills, and the Rosebud and Standing Rock

Reservations were opened to settlement. This meant a large influx of new settlers, and at the same time commercial conditions improved. The eastern part of the state entered upon a period of steady and substantial growth. Pioneer settlements changed into thrifty towns; pioneer shacks gave place to comfortable farm houses, and in the towns modern improvements came to be the rule rather than the exception. There was a rapid increase in the number of churches coming to self-support, and a new era of permanent church building began which is still in progress.

The duties and responsibilities of the Superintendent have been multiplied and enlarged so vastly that the situation is very different from that which existed when the office equipment could be carried in my pocket. Since 1904 there have been two general workers in addition to the Superintendent.

As to results, it is not easy to record them. Mere figures do not measure the value of a work done, yet they are suggestive. There are only three English-speaking churches in the state which have not had missionary aid at some time during my superintendency. The year before I took up the work there were one hundred and sixteen English-speaking churches in the state, and one hundred and twelve of them were receiving aid. In 1920 of the one hundred and fifty-six English-speaking churches fifty-seven are home missionary. When I became Superintendent the membership of the one hundred and thirty-eight churches (including Indian and German) totaled about five thousand. Today there are two hundred and twenty-four churches with a membership of more than thirteen thousand. Home expenses have been quadrupled and benevolences trebled, while our church property is valued at well over a million.

In all the burden bearing which

comes with a work of this kind, I have always been favored with the loyal support of the state committeemen, who have helped to plan for and carry out the detailed supervision of the field during the changing conditions of more than twenty-eight years. With the constantly changing personnel of the committees, there has never been a time when I have not felt that every member of the committee was standing shoulder to shoulder with me in the work, and it is the consciousness of the remarkable backing on the part of pastors and laymen, together with the generous and strong support of the national offices, which has given me

courage and staying qualities during all these years.

As I look back to God's leading I can see that through the very shifting of the plans of life, as it seemed for a time, there was evident a wisdom in it all, and I recognize today that in entering the home missionary service I found work which, in its importance and outreach, is comparable only with the best work of a foreign missionary. Our home missionaries are real statesmen and builders of community destinies, and no young man need feel that he is sacrificing opportunity when he listens to this call to service. It is well worthy of the best that is in any man.



HOW ONE CHURCH PRESENTED THE HOME MISSION PAGEANT

By Mrs. Stanley J. Steward, St. Johnsbury, Vt.

(This pageant, written by Mrs. Edith H. Allen, for the Council of Women for Home Missions, was given at North Congregational Church, St. Johnsbury, Vermont, on March 27th and repeated on April 3rd. It was directed by the writer and was given under the auspices of the North and South Congregational and Methodist Church Schools. The church was filled to capacity, about one thousand people being present on each occasion, and a great many more were unable to gain admittance. The costumes were made by the persons taking part, with the exception of those used by the Puritan men, the Mexicans and Columbia, which came from the Hooker-Howe Costume Company of Haverhill, Massachusetts, and the Eskimo suits, which were rented from the Baptist Board of Education in New York City. A fine collection was taken at both presentations, and this was equally divided among the three churches and devoted to home missions. A large chorus composed of double quartets from the three churches, accompanied by the organ, added great impressiveness to the production. It was found necessary to change the order of the pageant as given in the book in several instances. The processional was omitted, the groups appearing in their order.)

THE prologue was followed by "The Pilgrim Chorus," and the Pilgrims entered while the chorus sang "O God, Beneath Thy Guiding Hand." Prayer was offered by the pastor of North Church, the leader of the Pilgrims, as the group knelt for the tableau, "First Prayer of the Pilgrims." One of the women spoke of the Pilgrims' abiding faith in God, and the Spirit of the Church gave them assurance of their faith. The group then sang "As With Gladness Men of Old," and the Spirit of America,

in a patriotic outburst, eulogized them for their bravery. The leader of the chorus sang "Lord God of Hosts Be with Us Yet," as the Pilgrims passed.

The Indian group was led by the chief in full ceremonial garb, followed by a warrior singing "The Tribal Song" most effectively. America spoke to them and the chief responded. Cadman's Indian song, "The Moon Drops Low," was fittingly sung by one of the braves. America made a fine appeal to this group, and the Spirit of the Church

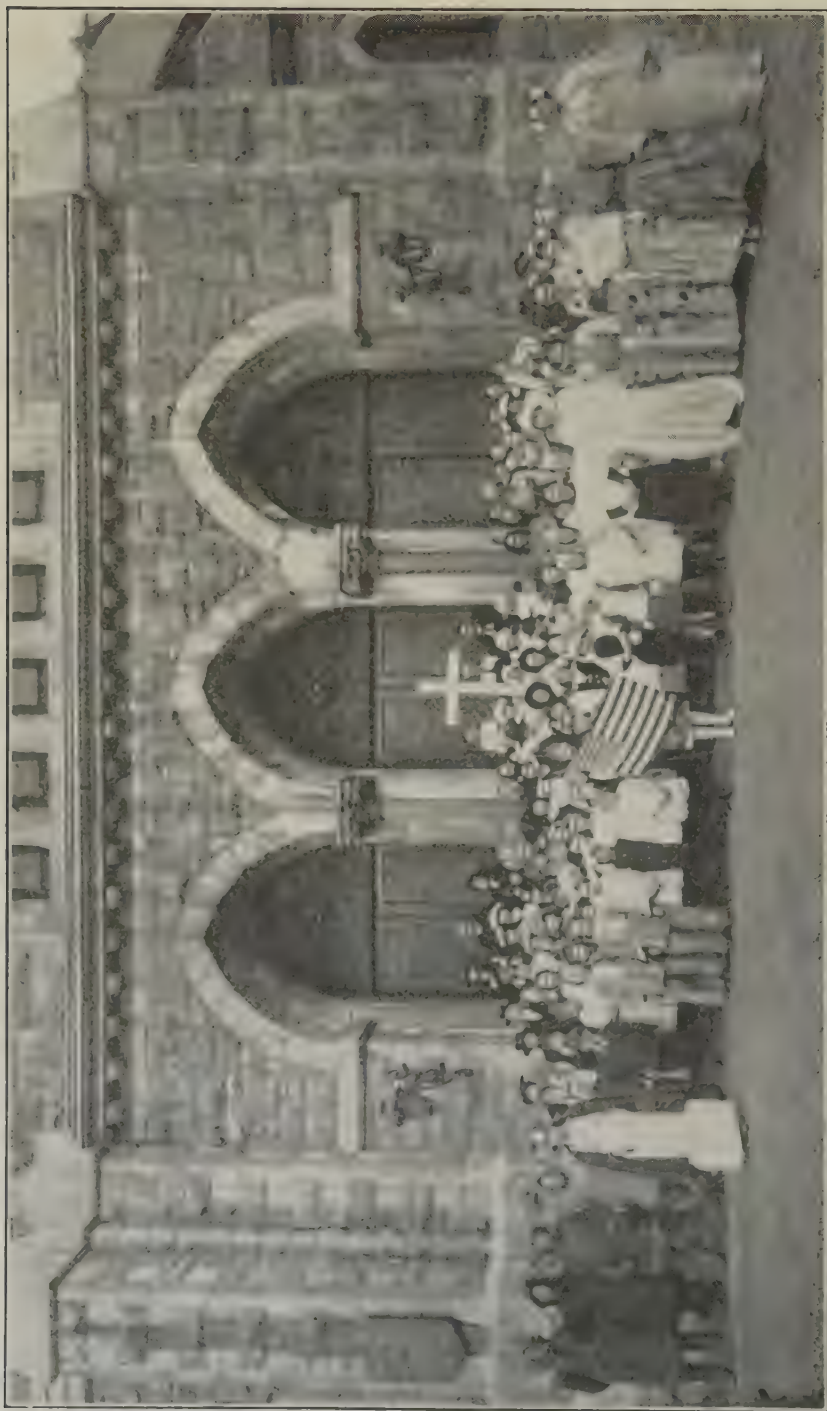


TABLEAU PAGEANT OF HOME MISSIONS, NORTH CONGREGATIONAL CHURCH, ST. JOHNSBURY, VT.

spoke to them and to the audience. The exit was made to the strains of "The Tribal Prayer."

"Old Black Joe" preceded the colored Americans, while the song was sung by the leader of the chorus and a quartet of colored boys. This group entered singing "Steal Away to Jesus." America spoke kindly of her obligation to them, after which a number of small colored children sang "My Old Kentucky Home." The Spirit of the Church gave them words of encouragement, and they left the stage while the chorus sang "I Love To Tell the Story."

The Islands of the Sea were represented by eight girls, who entered singing the song in the pageant book, to the tune, "Glory, Glory, Hallelujah." They gave a very pretty flag and banner drill.

Alaska was represented by five young people in real Eskimo suits, and a young man who represented a miner. They sang the song given in the pageant, and the Spirit of the Church made the following address, arranged by the director: "Alaska ought to be a land of promise to Christians. We should establish more churches in the territory, for here are the future homes of millions of the human race. The importance of the fundamental work at the very beginning of the history of the territory can scarcely be overestimated. Attracted by war wages, 18,000 people left Alaska to work in the States. The tide is sure to turn, and when it does, we must be in the field. Men go there for the love of gold, but few go for the love of Christ. That they may be strong, mentally, morally and spiritually, is for the Church of Christ to make sure." This group left the stage singing "Alaskan Song."

The Mexicans entered while the chorus sang "O Zion, Haste Thy Mission High." "A Spanish Cavalier" was played by a young Mexican on his guitar, accompanied by a Mexican girl on the violin. America

spoke to one of the Mexican girls who was a representative of the mission school in that country. A Spanish street scene was portrayed. A violin in the distance played the march to the Shrine of St. Sylvester. "Ave Maria" was beautifully sung from a window overlooking the audience. An old Mexican woman, accompanied by her little grandchild, on her way to the Shrine, sank to the ground exhausted. The mission student called the nurse from the school, and she cared for the old woman. When the nurse entered a young lady in the chorus sang "The Rose of No Man's Land." The Spirit of the Church gave cheering words to the group.

A Japanese court ceremony, as portrayed in "Madame Butterfly" was given next, and the nine young ladies were most charming in real Japanese costumes.

Then came the Children of the Nations. Twelve girls represented the different nations. Little Columbia gathered all the flags from the girls and brought them the Stars and Stripes. They sang "The Star Spangled Banner" for America, and "Stand Up, Stand Up for Jesus" for the Spirit of the Church. They finished by taking up the collection in baskets, while the offertory solo was rendered by a member of the chorus. The pastor of South Church gave the offertory prayer, and with America and the Church received the offerings from the children. When the pageant was repeated, Rev. Enoch F. Bell, Associate Secretary of the American Board in Boston, gave a fine talk following this scene.

The group from the Southern Mountains entered next while the chorus sang, "We've a Story to Tell to the Nations." A mountain girl told what the mission schools had promised to do, and she said she was on her way to one of them. She invited her friends to go also. America entered with the flag and an old mountain woman who had never seen one before, when told what it was,

told a sad story of some of her people who went to war and died in prison. A quartet of boys sang "In the Prison Cell I Sit Thinking Mother Dear of You," while the group wept with the old lady as she kissed the Red, White and Blue.

The missionary scene which was added to the original pageant may be of interest to many who may give it in the future.

The missionaries, all in uniform, included a Red Cross nurse, a Y. W. C. A. worker, a college girl, deaconesses, teacher, Salvation Army lassie, trained nurses, field workers, army surgeon, college man, army chaplain, a starving mother and her children, and a young girl dressed in white, with a black surplice, bearing the cross, who took her place in the center.

As the group entered the field surgeon gave the following stirring talk on brotherhood:

"The word for the church in this age is brotherhood and it must be as wide and open as the sky and free as the love of God. It must have no regard to race, nationality, education, wealth, or social position. The first article in its constitution will read: 'Whosoever will may come.' This is the democracy of the New Testament. This is the democracy which is to sweep through the world."

The army chaplain sang that pathetic song, "Salvation Lassie of Mine," and the Salvation Lassie responded, "If you want to serve your race, go where no one else will go, and do what no one else will do. I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do, to diffuse His glory through the world."

The Red Cross nurse gave a very effective musical reading to the air, "Old Black Joe," and the college man gave the following stirring call to the young people of the land: "We give a clarion call to the young men and women of our churches and colleges to seek a worthy investment

of life. Upon them must the burden of the world's reconstruction rest. The age belongs primarily to them. 'Come over and help us' build a civilization on the foundation of Almighty God."

Last on the program, the Salvation Army lassie, entered with the little starving children and their mother. The children grouped themselves around America, clinging to her for protection.

Then America, with the flag in her hand, in true American spirit, recited, "For we, who scarce yet see wisely to rule ourselves are set where ways are met, to lead the waiting nations on. Not for our own land now are battle flags unfurled, but for the world. America shall not let the people perish."

The review of the pageant was to many the grandest part of the program, when the entire cast of one hundred and fifty was led by a little child dressed in white and carrying lilies, followed by an older girl bearing the cross. The other groups in their order marched down the church aisle singing "Ancient of Days." When they had grouped themselves in order on the platform, the cross in the center, America on the left, the Spirit of the Church on the right, and every group effectively posed, the little girl who led the procession sang, "Gather Them All for Jesus." The Spirit of the Church then said, "Blessed are they that do His commandments, that they may enter in through the gates into the city. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." America added, "And the Nations of them which are saved shall walk in the light of it and the kings of the earth bring their glory and honor into it." The entire company then sang the splendid chorus, "Ten Thousand Times Ten Thousand," and the pageant closed with the benediction, pronounced by the pastor of South Church.

A PRAYER FOR THE WORK AT HOME

By Rev. Howard J. Chidley, Winchester, Mass.



GOD of all the Earth, who hast established Thy Church in the world and hast given some to be apostles, and others to be teachers, stewards, evangelists and ministers, we pray for Thy ministers.

Thou hast called them to a work whose privileges inspire and whose responsibilities humble, a task as critical as surgery and as sacramental as Calvary. Thou hast called them to the cure of souls, to lead those whom they shepherd into rich pastures, to teach the slow of heart, to rebuke the wicked, to comfort the sorrowful, to slay vices that suck up the sunlight, to open stifling corners never swept clean by the winds of heaven and to inspire all.

Give them wisdom, as they seek to translate into common language the things discovered at the heart of God. As they seek truth in all its disguises may they mercilessly discriminate between the real and the unreal. And as they go in search of new light may they be sure of the solidity of the ground upon which they are about to move.

Give them grace, that they may be spiritually, enthusiastically and persuasively Christian. May they keep in constant touch with the springs that connect with the eternal sources of supply. May they not grow so thin that people may hear their souls scrape on the bare ground. May they be like Jesus, too strong to be arrogant, too sure to be self-assertive. May the consciousness that institutions are more than men steady them as they look before and after. Teach them to keep ever in mind the fruit for which they labor, the fruit of all religion, dynamic characters, fertilized by ideas and vitalized by convictions.

And for Thy Church we also pray. May she sustain her ministers, and so help herself. May she show to those who try to lead an affectionate heartiness of support. May she have patience for all diversities of character and temperament in the household of faith, room for those who can work in Christ's spirit although they cannot frame their stammering lips to utter the simplest creed; room for those who cannot make a public prayer, but who lead a perpendicular moral life; room for those whose faith is feeble, that no bruised reed or dimly burning flax may be snuffed out by harsh bigotry to the grief of God. Grant her tolerance for all who are seeking to work in the spirit of Christ, that she may know that she cannot strengthen any one company in the army of God without fortifying the entire cause.

Save her from becoming an end in herself, and so becoming an ingrowing institution. May she see herself as an instrument in the hands of the living God for bringing in the Kingdom of our Christ.

Give unto all her saints, we pray Thee, comfort, hope, good courage, confidence of victory, until the Church militant shall become the Church triumphant. Amen.

THE MEXICAN WORK OF THE WICHITA FEDERATION OF CHURCHES

By Ross W. Sanderson, D. D., Wichita, Kans.

THE other day I dropped in at the meeting of the Friendly Visitors' Conference for Mexican Work at the Y. W. C. A. The visitors were telling about their various calls in Mexican homes in Wichita. One after another made the

is the spirit of team play. It is just this spirit which two or three splendid young men from Friends University have been teaching them with great loyalty and self-sacrifice during the last few months.

Is it not significant that the leader of the Americanization work of the Colonial Dames should willingly accept the chairmanship of our Committee on Education? And that a gracious Congregational laywoman from Evanston, Illinois, should lead off in the matter of providing curtains and other minor furnishings for the Community House where we center the work.

Eighteen women's societies have already contributed to the work through the Women's Department of the



MEXICAN BOYS' CLUB

following remark: "I noticed that things were a bit cleaner and neater than they were the last time I called." After four or five had spoken in this vein, I said to myself: "It surely pays to have twenty Christian women make weekly visits in as many Mexican homes, even if nothing more happens than that the homes are a bit cleaner week by week."

One of the workers was worried because the boys were not learning to work. Another remonstrated, "Oh, but they are learning to play, and for them that is vastly more important. A few weeks ago when a boy was in the middle of the floor and wanted to tell a companion something he had forgotten to tell him, he simply walked off the floor and completed the conversation. Now they keep the ball in play." As a matter of fact, the Mexican boys go to work early enough, but usually under men who drive them. What they need, for their own sakes,

Wichita Federation of Churches. The Christian Endeavorers of the local union are contributing one hundred and fifty dollars a year and the Epworth League ninety. These various contributions total six hundred dollars, and Mr. A. A. Hyde, the manufacturer of Mentholatum, matches this sum with a like amount. The Baptist young people, who have been disappointed in the plans for an ordained Mexican pastor, are also going to help, so that our meager budget of twelve hundred dollars can be expanded a little. Episcopalians and other folk not yet in the Federation have become interested in the project, and Sunday School classes are sending in unsolicited contributions.

Now to begin at the beginning, after these miscellaneous remarks, there has been some Mexican work in Wichita for years. Miss Cora Mendenhall has been rendering sacrificial service over a long period, but with-

out any adequate organization back of her. Methodists, Friends, W. C. T. U. women, and others have helped in various ways, but the work was really never established on an organized basis.

Then came the Wichita Federation of Churches. What no one church would dare to attempt is comparatively easy for a score or two of churches banded together to accomplish, especially if there is a generous benefactor in the background to start things off well.

Mr. A. A. Hyde, one of America's leading laymen, had this work on his heart. He wanted it permanently established. Accordingly he took thirteen hundred dollars and bought a ramshackle little cottage down near the railroad tracks and the south end Mexican settlement. Then he made some repairs and put in electric lights, applied some paint, and did a few other little things, which brought the net expense up to about thirty-five hundred dollars.

This property he is now deeding to the Federation of Churches which has been incorporated so as to be able to hold property. Of course that was a big lift at the outset. Mr. Hyde also supplies half of the first annual budget, which is another big lift. Meanwhile, the young people and women of thirty or forty churches are becoming interested in the work, and in the Mexicans personally. Probably no group of people is putting more than thirty dollars into the budget this year, and only the strongest societies are doing that much, but "many mickles make a muckle," and so the budget is being raised easily.

Sunday School on Sunday afternoon, sewing and cooking classes, boys' clubs, children's hour, English

classes, and so on, constitute the activities of the work. The Gilbert Street Community House is simply the headquarters. It is the residence where the chief worker lives. From this central point she goes out into the homes, making a hundred calls or more a month. When the babies come, when the boys have to go to court, when school children are in trouble with their teachers, when the county must be called on for aid, when the men or the women need employment, there Miss Mendenhall is on hand to help. The people trust her, for they know her disinterested and sacrificial spirit.

But, after all, the most noteworthy feature is the volunteer work. The friendly visitors are doing a fine piece of fundamental social work. To enroll several young women from an applied sociology class in a college, and nearly a score of older women from almost as many churches, in a



THE GILBERT STREET COMMUNITY HOUSE

group meeting fortnightly, for the discussion of specific family problems in the homes of an immigrant race, is very much worth doing. So far as I know, this was the first family work conference in the city. An attempt is being made to record the histories of all these cases on Russell Sage blanks. Many of the visitors are teaching English, and rendering

other specific service, but the main intention is simply to be a friend. It is interesting to discover that those homes in which there has been no such visitor are beginning to ask for such befriending.

This brief impressionistic sketch has attempted to establish these points in the social landscape:

Average Christian Americans of all ages delight to help befriend Mexicans.

Christianity, when organized on a community basis, can do effectively what it is powerless to do from the

sectarian approach.

Sacrificial Christian living, whether it be through years of service, or through generous and noteworthy giving, often reaps a splendid harvest of effective organization for a larger work.

Finally, what success we have had in this work has been largely due to the hearty co-operation of the Young Men's and Young Women's Christian Associations. In Wichita the Associations are the church in action, united for service under the leadership of the Federation of Churches.



A HOME MISSIONARY RECRUITING

By Miss Rhoda Jane Dickinson, Glasgow, Mont.

(EDITOR'S NOTE.—A unique service was recently rendered to several Montana educational institutions by Miss Rhoda Jane Dickinson, our pastor at Glasgow. Miss Dickinson visited in turn the Polytechnic Institute, Bozeman Agricultural College and the University at Missoula. She gave two stirring addresses on "The Meaning of Life" and "The Call to Service." She also held personal conferences with the girl students and met them socially. Her visits were much enjoyed and were felt to be of great value to the moral and religious life of the students.)

DO you want a sure recipe for renewing your life? Then accept an invitation to make a visit among college girls for awhile. Pack your suitcase with the same zeal that characterized your effort when you were thinking of college campuses for the first time, bid goodby to your church and all your churchly responsibilities and go and spend two weeks with "just girls." Do whatever they want you to do, whether it be giving as dignified an address as you can prepare for a convocation, or joining with a group of girls around the fireplace of a dormitory or sorority house and singing college songs to the music of a ukelele. And if you don't come back to your work with all the vigor and optimism of youth and find the same exhilaration in all that you did when it was brand new, you will be an exception to the rule.

Where in all the world can you go to find anything so absolutely irresistible as a group of your own ador-

able college girls? You love them because you can't help loving them—they have so much of loveliness. And when you see these groups of attractive, talented, broad-minded, splendidly-equipped young college women, how your heart yearns to see them bringing their lives into touch with the One who is altogether lovely in order that they may know His plan for them, thus feeling not only life's greatest enjoyment, but life's greatest opportunity. For it is lives that the Great Cause needs, and how large the opportunity the consecrated Christian life affords!

And how much are we doing in many of our colleges, the recruiting centers for Christ Jesus, to present His challenge in a way that will really grip the lives of the girls at the time they are making their life decisions? In the three colleges I visited I found no organized Bible classes or mission study classes, no prayer groups, no Student Volunteer Bands, no regularly employed

Y. W. C. A. Secretary, and one institution did not have an association. To be sure, there is a Student Pastor at one college, recently entered upon his duties, and a Y. W. Secretary is promised for part time in two institutions next year. Ministers of various churches are trying to make their church activities attractive to the young people, but at the present time we find here, as in many other institutions, a sad lack of definite spiritual leadership for girls on the campus.

And the girls want it. There was no message which we gave concerning the personal relation to Jesus Christ or life service to which the girls did not respond. Sometimes they didn't say very much, but from the way they would grip your hand when the message was finished or invite you to "come and meet the girls over at our house tonight," you knew your message was not in vain.

I didn't want to leave them—not a single group I met—and there is a great ache in my heart when I think how many assistant-pastors, religious

work directors, mission teachers, and medical missionaries our church will be deprived of because we are failing to provide spiritual leaders for the college girls today—leaders who know how to work and play and live with girls, that their intimate association with them may be instrumental in helping them to know the joy and gladness and largeness of the God-planned life.

We of the church can give this leadership if we so desire. There is no local church that cannot assist in the working out of adequate plans for the colleges of their respective communities. We simply lack the zeal to add another duty to our tasks. And how immeasurably such a service would pay!

How much longer must we wait before we act upon our knowledge? This is not a task for a single missionary or Education Society, or for the National Association of Women Ministers alone, but a task that is big enough and immediate enough to command the united, concerted effort of every one who is interested in the future of America.



THE BUTTE COMMUNITY CHURCH

By Rev. Walter T. Lockwood, Butte, Mont.

TO begin at the point of our most recent activities, this church had a splendid day on Easter. One hundred and twenty-four were present at the Church School in the morning, and over two hundred gathered for the evening services. This is the highest record of attendance since my pastorate began, one year ago. Nine new members came into our fellowship, and there was general rejoicing at the Easter record, for it was evident that the day showed the gains made during the year by way of extended influence in the community. This, in some measure, compensates for the heavy loss in members and workers which occurred during the year because of removals.

A short time ago our young people, assisted by the pastor (readers of the magazine would have enjoyed seeing him spread calcimine), cleaned up the church, calcimining the walls, staining the woodwork and varnishing and oiling the floor. We put in five days at this job, but felt well repaid when on a Sunday night the splendid audience took up a special offering of twenty-eight dollars to pay for the materials used in the transformation process, and one and all expressed their appreciation of the sweet, fresh room in which they were able to worship on Easter day.

We closed our indoor athletic activities in order to do this housecleaning. The basket-ball season is over and the

boys are practicing baseball. Since early December the church has been used nearly every night and several afternoons per week. We have had an athletic association, a troop of Boy Scouts, a troop of Cub Scouts and two organized Church School classes using the building for athletics and social purposes. Our church basket-ball team played in the inter-Sunday School tournament at the Y. M. C. A. They also played several games with church teams in our own building. These games drew large crowds of spectators. The boys belonging to this team are all members of the church. They did not win honors at the tournament, but they made a fine record for clean playing and good sportsmanship.

The Church School has enjoyed a slow but permanent growth during the past six months. We have increased from an average of sixty-five in October to one hundred and twenty-three in March, which is almost one hundred per cent. We took our quarterly missionary offering in the school recently, with a return

of over ten dollars. On an average, we have an offering of over five dollars per Sunday. A year ago our school was in debt to the amount of one hundred dollars, but today this indebtedness has been paid or we have enough money in the treasury to complete all payments.

The church attendance has averaged about fifty for the past three months. This is nearly double the attendance of a year ago. We have lost more members by removal than we have received during the past twelve months. However, many new people have been drawn to our services and they will line up with us later on. People come and go in Butte, almost with the seasons of the year, so that a church is obliged to gather new membership all of the time. In fact, there remain but a very few of the charter members and the church is only about five years old. I believe, however, that the day will come when these people will get the vision of the community program we are trying to put on and get into it with us.

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REV. EDWARD WINTHROP JENNEY

REV. EDWARD WINTHROP JENNEY, for some thirteen years General Missionary in South Dakota, and for the past four years pastor of the Federated Church in the same state, passed away on April 20th, after a short illness.

Mr. Jenney was almost seventy-eight years of age at the time of his death, but up to the day on which he preached his last sermon, Easter Sunday, he was energetic and active. Many a younger clergyman has proved less enterprising and less successful than was this veteran missionary in his later years. He was to the last a modern preacher, conservative in his belief and practice, yet never behind the times, which he understood with an understanding that enabled him to serve the people of his day wisely and effectively.

The various communities in South Dakota and other states in which this devoted servant of God exercised his ministry of cheer and unselfish service, all bear witness to the wonderful influence for good which followed his work among them, often with permanent results. He was one of the real state builders of the commonwealth in which his latter years were spent, and his work, while quiet, unobtrusive and unselfish, was thorough and abiding. He worked along the lines which are, after all, the most vital to the welfare of a state—character building. The words of the prophet Daniel may be appropriately applied to him: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

HOW PLAINFIELD CHURCH APPROACHES HOME MISSIONS

(EDITOR'S NOTE.—For some time the Congregational Sunday School at Plainfield, New Jersey, has been leading the Sunday Schools of the country in per capita giving. The following quotation from the church calendar indicates the loyal spirit in which the grown folks of the congregation approach one of the great missionary tasks.)

OUR annual offering for The Congregational Home Missionary Society will be received this morning. Owing to the larger aims of our denomination embodied in the Congregational World Movement the apportionments of all the churches have been nearly trebled. Thus today we are asked for six hundred and fifty dollars for the "C. H. M. S." whereas our former apportionment was two hundred and eighty-seven dollars. We trust that all our people will revise their offerings accordingly, that this great national work may not suffer by reason of any neglect on our part. Let us ask ourselves how much of this six hundred and fifty dollars asked of our church is my share. What doth the Lord require of me as His steward today? Now what kind of a patriot are you? How much do you really love your country and your God? Since money talks, let it speak up boldly today. Because America at this hour needs the proclamation of the Gospel of Jesus Christ to all our people and its application to public and private life in order

To meet the universal spiritual needs of the Human Heart.

To save the Rising Generation from an educated, cultured paganism.

To supply the one and only social solvent for the race question in all its colors.

To stabilize our national life and save the republic from the evil machinations of anarchists and the wild theories of half-baked social reformers.

To consecrate our great wealth to the constructive purposes of God for humanity in this hour of appalling need.

To solve the industrial question, which is with us always.

To stem the rising tide of the social evil and the prevailing moral debauchery.

To lead us up "from things to God," out of the disappointments of material possessions into the abiding satisfactions of the life which is hid with Christ in God.

To recreate the New England conscience with respect for and adherence to the laws in general and the Eighteenth Amendment in particular.

Therefore, the true patriot who loves his country and his God will give all that he can to save the people from their sins and the country from its enemies within our gates, that this "Land of the Pilgrim's Pride" may become the kingdom of our God.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF APRIL	Last Year.....	8,609.06	1,592.87	10,201.93	3,833.77	6,368.16	6,721.83
	Present Year....	15,640.39	3,600.22	19,240.61	3,841.23	15,399.38	5,180.63
	Increase.....	7,031.33	2,007.35	9,038.68	7.46	9,031.22	.....
	Decrease.....	.....	.....	.....	.....	.....	1,541.20

ENCOURAGING

THE first month of the fiscal year makes a good showing on the Treasurer's books. If the same proportion of increase over previous giving could be maintained through the twelve months of the year we should have apparently our full apportionment on the new \$5,000,000 basis. Missionary administrators, however, have long ago learned not to be too much discouraged when the showing of a given month is not encouraging, and on the other hand not to be over-confident when the showing, especially of the first month of the year, is decidedly encouraging. We remember the debt of over \$20,000 with which the year closed, and which accumulated in the single month of March. Probably some moneys which ordinarily would have been received in March have come to us in April, and appear in the above statement. Again April is financially a small month, and moderate amounts of increase in dollars and cents show a proportionately large gain. Again a special appeal to individual givers has brought in special returns in April that ordinarily are not recorded in that month; nevertheless we wish to express the appreciation of the Home Missionary Society for the very devoted efforts which are being made in our churches to meet the present crisis on mission fields.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25, Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

NOTES

We are beginning to understand something of what the world might be, something of what our race might become, were it not for our still raw humanity. It is barely a matter of seventy generations between ourselves and Alexander; and between ourselves and the savage hunters our ancestors, who charred their food in the embers or ate it raw, intervene some four or five hundred generations. There is not much scope for the modification of a species in four or five hundred generations. Make men and women only sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the cavemen will glare at us today. We have writing and teaching, science and power; we have tamed the beasts and schooled the lightning but we are still only shambling towards the light. We have tamed and bred the beasts, but we have still to tame and breed ourselves.—“*The Outline of History*,” H. G. Wells. Page 377.

* * *

The National Urban League, of which L. Hollingsworth Wood, of New York City, is president, with its headquarters at 127 East Twenty-third street, New York, is working in thirty different cities, North and South, to promote the welfare of the colored people in these localities and to avert the racial conflict which so often accompanies the development of colored communities in close contact with the white population. It deserves the sympathy and support of both colored and white people in its social welfare work and in its practice of Christian brotherhood.

* * *

“In this free country the message that cannot be proclaimed from the housetop ought not to be heard by a loyal American citizen. The Ku Klux Klan believes in the whisper and that is one of the reasons why, when the strong man from Texas tried to establish the Ku Klux Klan in North Carolina, I rose up and hit it with all my might and drove it from our borders. Listen to your leaders who proclaim their message from the pulpit and through the local press. When the whispering agitator comes around, say to him: ‘Get thee behind me, Satan.’”

“Let me make a candid and solemn confession. The whites in the South, and in the North as well, do not always deal justly by the Negro. We sometimes do him wrong,—and God knows I am ashamed of it,—but violence will not hasten the day of your deliverance and hate will always hinder. The God of your redemption will come, not in the mighty wind, not in the earthquake, and not in fire, but in a ‘still, small voice’ that will trouble the white man’s conscience and drive sleep from his eyes, until he gives to your people the fullest measure of justice. The one safe path for the Negro to follow is the path that leads straight to the door of the white man’s conscience. Some day every plea that is born of wisdom and justice will be allowed.

—Gov. Bickett of North Carolina.

FIRST IMPRESSIONS

Secretary Fred Leslie Brownlee

When I was a student in College there came into my life a young Japanese. We became very good friends but long since have lost track of each other. He was an interesting chap and meant a lot to me. The particularly interesting thing about him was that he came at everything that was so familiar to me in such an unfamiliar manner. He judged my religion as one looking at it from the outside, and many a time he made me sit up and take notice how provincial my religious ideas really were. And he did the same with the American way of doing things which the average American thinks is the only way. It was a good experience. Both my religion and my Americanism needed it.

What the American Missionary Association had in mind when it appointed me secretary is more than I know. I am here, however, and have had my first impressions. Like those of my Japanese friend, they are brand new and have at least the advantage of one whose mind is filled with neither prejudices nor cock-sure solutions of the race problems. I am therefore entitled to neither the merits nor the demerits of the so-called expert. All I can say is that I believe in the One who said he came to minister rather than to be ministered unto; that I approach the work of the A. M. A. with an open mind, a warm heart and a determination to give myself unreservedly to the cause. Now for the impressions.

Three quarters of a century mark the time since the A. M. A. was born, yet my fellow-worker who brings joy and sunshine into the offices of the Association almost every day is considerably older than that. He is only one in the list of illustrious men who have preceded me in the position. Great and noble persons these men have been and sometimes I am so overwhelmed with my unfitness to follow in their train that it frightens me to read my name on the A. M. A. door. But when I read Dr. Beard's Crusade of Brotherhood and learn what these men endured and accomplished I am so impressed with the worth-whileness of the thing that I take courage in the hope that I may perchance, do something to meet the A.M.A.'s task today.

Eminent and noble as the secretaries have been, it is difficult to dissociate them from the hundreds of workers many of whom long since have taken their places in the ranks of those who have finished their race and kept the faith. On the campus of Fessenden Academy in Florida there is a lone tombstone. It bears a simple inscription but commemorates the life of one who started that institution which is still the one bright spot in a county where many still grow up in ignorance and where the county per capita amount paid for the salaries of teachers for colored children is \$3.80, whereas for white children it is \$14.76. Seven miles from Jackson, Mississippi there is another little academy called Mt. Hermon. Under the pines on that beautiful campus is another lone tombstone which commemorates the life of a sainted woman who toiled in days when people thought that the A.M.A. workers like the Master must be beside themselves. This good woman's

life reads like the biography of an historic mystic. But because she lived hundreds of boys and girls have been privileged not to sing in vain, "I wonder, if the light 'll ever shine on me."

In the rear of the new school building at Troy there is still another tombstone which marks the resting place of a saint whose faith worked by love who died in faith but not in vain. It is a great thing to be buried on the campus of a school, particularly if one has been the founder of it. This impression was especially profound as I stood beside the grave of Mr. Washington at Tuskegee.

These founders and principals however are but the squad leaders of persons who do the real trench work and to it not with bombs and poison gas but with love, goodwill and intelligence. To the many faithful self-sacrificing and consecrated teachers, both living and dead I lift my hat in sincere respect and bow my head in deep reverence. The stories of most of their lives will never be written. Many of their graves will go unmarked. There lies in Westminster Abbey the body of an unknown soldier. It is not necessary to know his name. His tomb commemorates all that was noble and true in the heroic service and self-sacrifice of the sons of England who fell on the battlefields of France.

I was impressed also with the alumni of the A.M.A. schools. They are a fine lot. They believe in education and culture and all that goes to make life fine. They occupy positions of responsibility and are respected by everyone who knows them. They have ideas and ideals of how good people can and ought to live. They appreciate what the A.M.A. has done and want to help to perpetuate and extend its influence. Wherever Mr. Dunn, the secretary of the new A.M.A. League, goes he finds among them a ready response. And so sad are these people when they learn that here and there an A.M.A. school is turned over to city or country authorities that one loyal alumna wrote me a letter the other day bordered in crepe. I thought that one our teachers had died, but found it was a plea not to let one of the old schools pass into the hands of the local Board of Education. Did not the A.M.A. think that it was serving the cause of education best and hastening the day when every child would have a free education, it never would let a single school pass from under its control. It is the right of every child, regardless of race to have an education and it is the duty of the state to provide this education. The A.M.A. schools have taught many a state that its greatest asset is its children, and many an individual that colored children are as educable as any.

What shall we say about the A.M.A. churches? I have not as yet rallied from the blow of my first impression due to the fact that so few of these churches have come to self-support and self-direction. After fifty years of experience the A.M.A. has *brought* very few churches to self-support. This is because no association can *bring* an organization to self-support. The church that is not fired by the sense of personal responsibility will never become what it should become, be its assistance from the A.M.A. great or

small. I do not blame the churches for this failure. So long as a son can write to Dad for a check and Dad is willing to send it, many a son will keep on writing Dad. But the A.M.A. has had its eyes open and it does not mean to sin against the churches much longer. Next year is to be a test year. Every church will have set before it a standard that will mark progress toward self-support and larger service; this same standard must also mark a decreasing demand for checks from Dad. Now that the southern churches have begun to feel the thrill of their larger denominational life through their loyal response to the program of the Congregational World Movement I feel hopeful that they and their pastors will not only meet the goals set for them by the A.M.A. but meet better goals set by themselves.

Just two more impressions stand out clearly in my mind. The first is that the South has awakened to the value of education. North Carolina has become almost intoxicated with the idea of better schools for both white and colored children. The General Education Board is assisting many of the States by furnishing broad-minded, up-to-date men as State Supervisors. The Jeans Fund County Supervisors can be found everywhere as also the Smith-Hughes farm and household art demonstrators. Rosenwald colored schools are springing up like mushrooms. A new day for education in the South has dawned.

The other impression is this. There is a growing realization that, after all, the race problem is but one phase of the common human problem. Briefly stated it is this: how can human beings learn to live together happily for the good of each and all? The solution is the Christian solution and centers in the ideal that one is the Father and all are brethren. There never were so many people who believed this today as in the South. I was impressed with this hopeful fact in spite of the undeniable truth that race prejudice still runs riot, that the Jim Crow cars are yet a reality and that there are many other things too puerile and degrading to mention. But what the Southerner has not seen from the angle of religious idealism he is seeing from the angle of economics and science. Some day he will look back upon the days of a dual system of business, schools, politics, industry, recreation and housing standards as the sons of the Pilgrims look back upon witchcraft. The Kingdom of Heaven is coming. I have seen the signs of it in the Southland and rejoice that not least among the heralds of this Kingdom have been the servants of the A.M.A. in whose ranks I am happy to serve. Don't you hear the bugle? File in! Attention! Right dress! Right shoulder arms! Forward march!

The battle is the Lord's. The forts are schools, churches and community centers. The ammunition is love and goodwill. The commander-in-chief is the supreme example as well as the ideal. Two thousand years ago He said "Follow me." The invitation is still good. Thank God, it is being accepted both South and North. Let us rejoice and be glad!

GOOD FRIDAY AT HUMACAO

Secretary Samuel Lane Loomis

It had been raining. The plaza was still wet and the dark glossy leaves of the oranges be-diamonded with glittering drops, but a mere shower never dampens the spirits of a Porto Rico crowd. You may look for rain out of a clear sky at almost any time in Humacao; no one takes it seriously. You merely make for the nearest cover and wait five minutes until the spatter is over. The sun meanwhile grins cheerfully at you through the silver streams and at the end paints you a gorgeous double rainbow which not only over-arches the sky but garnishes with prismatic colors the huge green shoulder of a neighbor hill, revealing the exact location of the pot of gold.

Is it the frequency of the rainbow, occurring by night at the full of the moon as well as by day, which makes the Porto Ricans so fond of color? Or is it the brilliancy of the flora there, or perhaps the incredible blueness of the encircling sea streaked with the whitest of foam where the waves break on coral reefs? Whatever the reason, the folks down there certainly like bright colors. They paint their houses pink and buff and the long shutters that protect the great unglazed windows a brilliant blue. They plant flaming poinsettias and hibiscus, with roses and oleanders about their doorways, and over their balconies trail great masses of cerise-colored bourgainvilleas. On the military road between San Juan and Ponce you may drive mile after mile under flamboyant trees which are like canopies of scarlet flame.

So here in the plaza before the old white church upon Good Friday afternoon you are looking upon a living rainbow. For Good Friday in Porto Rico, like Easter in certain other towns, is the appointed time for the grand annual dress parade. Then it is that the population gathers in the public square, ostensibly to witness a solemn religious procession, actually, as it would seem, for social enjoyment and the display of pretty clothes. Together with snowy white all the rainbow colors flash before you in the dresses of the girls, which are daintily fashioned and worn with grace. The goods are mainly organdie and voile. The men wear palm beach suits or spotless duck. No one but a greenhorn from the States would appear in a woollen coat. A lady of our party observes with surprise how daintily the young girls have dressed their hair, and in the latest style, too. "How do they learn about the New York fashions?" she asks. "From Mary Pickford in the *scenic*," answers our hostess. The people are strolling about the bandstand. They gather in little squads; they laugh and chat merrily. If you enter the venerable church you find it brim full; but the reverent hush to which you have been accustomed in the Catholic churches of other lands is strangely missing here.

At length the procession issues from the transept door and every one crowds about to see. A group of pretty olive-skinned children in white dresses leads the way; there follows a company of women in black with black mantillas, each bearing a lighted taper. Then comes a colossal green crucifix, draped with lace, rising from a platform which is borne on the shoulders of

half a dozen prominent citizens. A second group bears aloft a piece of yellowish cloth which we judge stands for the seamless robe of Christ. Then appears a coffin of glass wherein is seen a waxen figure of the crucified Saviour. And after that, preceded by acolytes with swinging censers and followed by the parish priest in purple vestments, comes an effigy of the Mother Mary, a colossal figure of a woman in black with a wan and tragic face. And last of all the musicians supply, with throb of muffled drum and shrill of fife, a wailing dirge. The crowd looks on listlessly and continues its chatter.

For my own part, I confess that I went away saddened and not a little puzzled by the spectacle. How strange that so many centuries after the event, here in this remote island of the sea they are still celebrating the death day of the Galilean peasant, and stranger still that they observe the time in a fashion so light-hearted, making holiday and showing off pretty clothes in the presence of these solemn symbols of His mortality. I said something of this kind as our group strolled homeward to the Ryder Memorial Hospital at the cozy medical residence of which we were guests.

"Yes," answered a planter who had known them long and intimately. "But you must remember that those things have no such significance for this crowd as they have for you. To the average Porto Rican with whom I have talked, and I have discussed the subject with hundreds of them, religion stands for one of two things: they either regard it as the performance of religious rites prescribed by the Catholic Church—and most of them have no use for the church—or else they take religion to mean a mere opinion about religious matters. They simply have no conception of what you and I mean by following Jesus Christ. For my part," he continued, "I am not sorry to see them enjoying themselves in this way today; they mean no irreverence, and I am glad of every bright spot in lives that are upon the whole sombre enough. They make a brave show in these new clothes but they are not as gay as they appear, after all. Do you not see how many of their faces are sad?"

"Yes," said another. "There is pathos in all their eyes."

"And why shouldn't there be pathos in their eyes?" exclaimed the planter's daughter. "With wages back again at the old figure, eighty cents a day, and food as costly as ever."

"One thing is certain," said our doctor. "Now begins a busy time at our hospital."

I thought of the incessant stream of sufferers that I had been watching as they poured in and out of its doors and I exclaimed, "Can you possibly be busier than you have been for these past four days?"

The doctor smiled. "Do we seem busy? I assure you that this *fiesta* week is our slack time. No one comes now who can possibly postpone it. If you only stay a little longer you will see a real rush. Twenty thousand patients a year means a crowd every single day, you know."

And then, as we strolled home in the twilight, the doctor opened his heart to me. He told of the poverty and the sickness that haunts those tiny thatched

cottages that sprinkle the mountain sides. "They have all the other ills that flesh is heir to, and above all, complicating and aggravating everything else, nine-tenths of them are suffering from hookworm. My records show," said he, "that within ten years I have prescribed for that disease no less than one hundred thousand times. And when you remember that the entire population of Porto Rico is only a million and a quarter, you will see how large a portion of them come under our hands."

"Is hookworm a serious thing?"

"Very serious. It greedily eats out the red corpuscles from the blood, producing anemia, and it thus breaks down the entire system, seriously affecting heart, brain and lungs, and finally it ends with death."

"Can you cure the thing?"

"Yes, every time, if I get it in season. Half a dozen treatments will do it."

"But do your cures stay cured?"

"They do whenever the patient follows my directions. But usually they don't and can't, and there's the rub."

"What do you mean?"

"First of all, if they are to avoid hookworm, they must stop going barefooted. The soil about their dwellings is infected and they take the infection through their bare feet. The only way to escape it is to wear shoes. But shoes are very costly down here—eight dollars a pair they charge me for my boys' shoes. Thousands of these mountain cabin youngsters haven't a shirt to their back, not to mention a shoe to their foot, before they are four or five years old, but go about in their birthday suits. They therefore inevitably contract hookworm in their babyhood, which first cruelly distorts their poor little bodies and finally makes an end of them."

"And then," said the doctor, "there is the question of malnutrition. These peons don't know how to take care of themselves or their children. Half the time there are no regular meals, no table set. When a child gets hungry the mother gives it a banana and a gourdful of black coffee unsweetened, or else it chews the sugarcane. Good honest food, bread and milk and meat and potatoes, even beans, are scarce in the peon's home. So the people, and especially the children, are often half-starved and thus they more easily succumb to diseases of all sorts. Do you remember that emaciated baby at the clinic last night? Well, what do you think that child had been living on, or rather dying on? The mother is a worker in a tobacco factory. She has been giving it just one tablespoonful of condensed milk before going to work in the morning and another one when she returned at night. That was all the food and all the care the baby had. You could hardly expect it to be plump on that diet. So, you see, there is a great deal to be done at our hospital and the need of our work is likely to continue for many years to come."

We then talked of all we wanted the hospital to mean to the community, —that the preaching of the gospel and the healing of the sick might here go hand in hand as they used to in the ministry of Jesus, so that each might in-

terpret the other and the people might learn to know, as they never could learn from the crucifix, the coffin and the Virgin's statue, the meaning of Christ Jesus and his gospel.

"In the church and in the porch meetings," said he, "we will *tell* them and in the clinic and the wards we will *show* them what it is to be a Christian." So we spoke as we strolled home in the sweet-smelling twilight.

When we approached the point where the hospital road leads up from the highway the doctor's wife suddenly appeared, hurrying down the hill to meet us. "Come!" she said. "Come on as fast as you can. There is a bad case here."

"You come, too," said the doctor to me. "I want you to see this."

A hammock slung from a green bamboo pole, borne on the shoulders of two men, carried the sufferer, a lad about fifteen years old, who was moaning and screaming piteously. He had been terribly burned. They immediately brought him into the men's ward, made ready a bed, gently shifted him from the hammock to the mattress and without a moment's delay the nurses, in their dainty holiday gowns, working with the doctor, began their Christly ministry. A hypodermic dulled the pain; they cut away the garments from the scalded flesh; a bath of bicarbonate of soda took out the fire. Soothing ointments and bandages followed. The lad was immediately quiet and soon fell asleep.

"He will be comfortable tonight and tomorrow we will cover all those burns with a skin of wax," said the doctor.

"Can you save him, then?"

"Oh, yes, we shall have him as good as new in a few weeks."

"Did they tell you how he came to be burned so frightfully?"

"Yes, the men said he was boiling a vegetable—but didn't you notice the smell of his clothes? Rum! The vegetable was soured sugar cane. That sort of thing is always happening at those devilish, illicit, mountain stills."



SECRETARY GUTTERSON RETIRES

The Rev George H. Gutterson, Secretary for the Eastern District, has recently presented his resignation, which has been accepted by the Executive Committee. With the month of September, he will, therefore, retire from a position that he has been filling with marked ability for no less than twenty-eight years. It was in 1893 that he came to the Boston office as successor to Dr. Charles J. Ryder, when the latter was appointed Assistant Correspond-

ing Secretary and transferred to New York. In the length of his term of service, with a single exception, Mr. Gutterson outranks all the other A. M. A. officers.

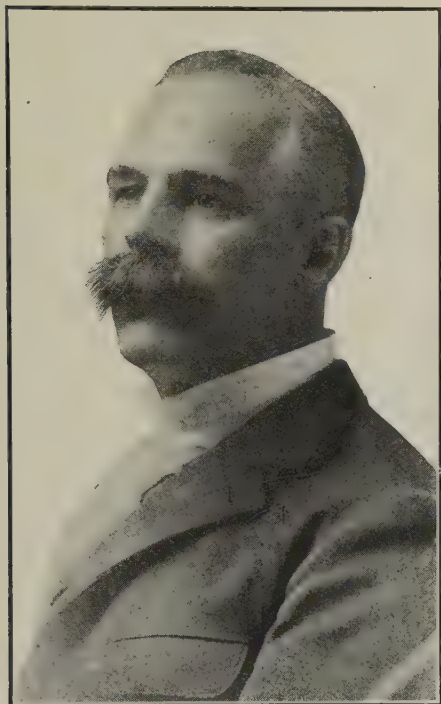
During this long period, he has rendered service of incalculable value to the Association and to the races for which it labors. His attractive presence, natural eloquence, extensive knowledge of the field and work and his devotion to the cause have given him a high place among missionary

speakers. In the course of these years, he has made thousands of addresses in the churches and at religious meetings of all sorts through-

out New England and in many other parts of the country. His genial, fraternal way of meeting people has made him a welcome guest at innumerable homes. In recent years especially, his wisdom and warm-hearted sympathy have given him a place of counsellor and confidential friend to great numbers of younger brethren in the ministry.

During the greater part of his official term, Mr. Gutterson has been associated in the work with Mrs. Ida Vose Woodbury who retired from active service at the close of last year. Few missionary societies have been more ably represented than the A. M. A. in the New England field during the past quarter century.

Mr. Gutterson is in vigorous health of body and mind, and the giving up of official responsibility does not necessarily mean that we shall lose the companionship and co-operation of this delightful comrade. We hope he may still give years of useful and effective service to the cause he loves so well.



REV. GEORGE H. GUTTERSON



DISTRICT SECRETARY ELECT

To find a new secretary for the Boston office, who will really meet the demand, preserve the high traditions of the past, and adequately represent the A. M. A. in our great New England field, was our earnest undertaking. We are, however, glad to announce that the Executive Committee, after a long search, feel sure that they have at last found the very man for the place. At their recent meeting on April 12, the Rev. Alfred Veasie Bliss was elected by unan-

imous vote to be the District Secretary for the Eastern District, which position Mr. Bliss has accepted. He will take up his work early in September, a few weeks before Mr. Gutterson departs, in order that he may have the benefit of the advice and suggestion of his predecessor.

Mr. Bliss, a native of Bangor, Maine, was graduated from Bowdoin College in 1894 and from Andover Seminary in 1897. He has held pastorates in Ludlow and Tyson, Ver-



REV. ALFRED VEASIE BLISS

* * *

SPIRITUAL EMANCIPATION

Rev. William Trumbull Holmes, President of Tougaloo College, Mississippi

Fifty-seven years ago President Lincoln set his final seal on the immortal document of emancipation. We think of it rightly as effecting bodily emancipation for four millions; but did it not also effect a spiritual emancipation for the more numerous millions who had held their fellows in bondage? Statesmen are the freer in thought because they do not now have to defend or compromise with slavery. Education is liberated, now that millions in America no longer are commanded, "Thou shalt not learn." The cotton crop is two or three times that of sixty-five years ago, because even the land feels the touch of an emancipated intelligence. What new

mont, at Plymouth Church in Utica, New York, and is at the present time the pastor of the Winslow Church of Taunton, Massachusetts, which he has served for ten years. He had a part also in the war service of the Y.M.C.A.

Mr. Bliss was one of the Commission of One Hundred of the Congregational World Movement appointed by the National Council, and has had a leading part in that great movement, especially in the Emergency campaign of last year.

A man of fine mind and spirit, an excellent speaker, a natural leader and organizer, a wholesome man, abounding in health, good cheer and gentle Christian spirit, noted for his friendliness, an enthusiastic advocate and supporter of Christian missions, he has for a long while been one of the warm friends of the American Missionary Association.

liberties does not Christianity itself enjoy, no longer under the dread necessity of trying to prove from the Bible that slavery is divine? In once for all rooting out a terrible evil, the governing race through its great leader did what it could to set itself right in the eyes of those it had wronged; and every wrongdoer getting right with the wronged knows the freeness of a lifted spiritual burden. Therefore do I say that on January 1, 1863, the North as well as the South, the white race as well as the black race, the free as well as the freedmen, entered into spiritual emancipation.

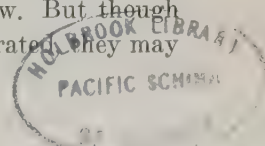
Is not freedom of spirit to be found largely in simplicity, harmony, unity

of the spirit? Whenever seeming contradictions are seen to be not really contradictory; whenever apparent opposites are reconciled; whenever the house of the mind becomes a house no longer divided against itself, the will no longer tries to serve two masters; that means emancipation for the soul. Polytheists have entered into liberty by giving up their belief in many gods, for through faith in one only God they have attained simplicity. What a sense of inward freedom has philosophy imparted to the mind, by not distracting it with belief in a "pluriverse," but matching with belief in a universe the mind's inner unity! What freedom has science imparted, through its faith in the universality of natural law, displacing the bewilderment of conflicting wills in nature! The "one God, one law, one element" of Tennyson is a refrain of spiritual emancipation. But not very long will an intelligent Christianity contentedly try to harmonize duality in ethical practice with faith in the unity of God, unity of natural law, unity of the universe. Some day it will shake itself free from tribalism with its fetters of inner discord. It will shrink from doubleness, the other name of which is duplicity. It will discover by painful experience that if its eye is double its whole body is full of darkness, but if single it is full of light. Anew will Christians hunger after glorious liberty of the children of God; and if there be any seemingly irreconcilable nations, races, classes, we must have faith that through Christ's church they will one day believe that to rise out of tribalism into universalism; out of "Thou shalt love *and* thou shalt hate" into

"Thou shalt love"; out of distractions and contradictions of trying to live by a double ethical standard into the simplicity of the single standard; is to issue one more emancipation proclamation of the soul.

To make this spirit dominant, first among Christians themselves, then throughout the world, is one great task of the Christian church. I am not sure but it is the greatest task. Certainly it is one of the most pressing of the great tasks, even as it is one of the most baffling. As the nations draw nearer and ever nearer each other, through quick communication and economic interdependence; as race lines cross lines of nationality, and the old races learn new cultures, master newlyfound energies, thus rivaling the new; as industrialism divides men into classes by ever deeper and sharper cleavages; out from such an ethical bewilderment can there emerge an ethical unity, which means universal justice, save on the foundation of conduct motivated by a single ethical standard?

I for one do not expect distinctions and differences between men to be obliterated. Could Swiss mountaineers ever exactly resemble nomads of the desert of Sahara, or Esquimos in their huts of ice be the exact counterparts of South Sea Islanders basking in the tropic sun? Do not the facts of race, and race traditions strike root as deep down as prehistoric man? Differences in class will persist because rooted in differences of talent, interest, and occupation: wipe them out today, and they would begin to emerge again tomorrow. But though they may not be obliterated, they may



be composed. Rather let us say because they cannot be obliterated, they may be composed. True pacifism consists not in trying to abolish conflicts, which would be attempting the impossible, but in eradicating from conflict all taint of tribalism. High war-rant has the Christian church for insisting that when irreconcilables clash

they shall postpone, then spiritualize, force; transform anger into helpful energy; tolerate conservatism; respect opponents and respect their self-respect; admit damaging truth because it is true; forgivingly realize man's capacity for misunderstanding; respond to the humanity underlying all differences.



POSSIBILITIES OF THE PEANUT

Dr. George W. Carver of Tuskegee Institute recently lectured at Tougaloo College on "The Peanut and Some of its Products," displaying practically the same exhibit which he did before the Ways and Means Committee at a tariff hearing in Washington. A graduate of the State College at Ames, Iowa, he has taught agriculture at Tuskegee for some years. Latterly, however, he has devoted most of his time to research work in agricultural chemistry. His object is to discover new uses for Southern crops, and thereby to stimulate Southern agriculture. Thus he has extracted a rubber substitute from sweet potatoes, has shown the possibilities of the velvet bean and the soy bean. From the former, he has extracted, e.g., an ink and several wood fillers, from the latter a milk that can be churned to butter and a valuable oil.

For the past two or three years, he has concentrated attention upon the possibilities of the peanut, and it was under the auspices of the Peanut Growers' Association that he was brought before the Ways and Means Committee to show what could be made from the peanut, and to help decide whether a duty should be laid or not on the billion pounds of peanuts now being imported mainly from Asia. At Tougaloo, he declared that as a money crop for the South through the ravages of the boll weevil cotton is doomed, and other money crops must be found. He believes two are

sweet potatoes and peanuts. These two provide a perfect rotation for keeping up the soil. Together they provide also a perfectly balanced ration for man, and a great variety of products can be extracted from each. To the faculty and students of Tougaloo, he exhibited about forty from the peanut, including four different kinds of breakfast food, three stock foods (these of peanuts and other materials), an ice cream flavor, mock oysters, a Worcester sauce, a chop suey sauce, a peanut coffee and an instant coffee, a face pomade, an ink, several dyes, wood stains, oils, and most important of all peanut milk from which one can get cream, butter, whey, curds and cheeses. An important element in the manufacture of peanut milk is that the amount of proteid or strength-giving matter in it can be varied, and that it can be made to contain more than can be in cows' milk, or a maximum of 32 per cent. In all, more than one hundred products from the sweet potato, and more than two hundred from the peanut have been extracted, and some of them are already on the market. Tougaloo felt highly favored at having a visit from such a notable scientist. In his own person, he answers the question, "Can a Negro assimilate the higher education?" For this as for all right kinds of education, Tougaloo in common with all A. M. A. schools has always taken its stand and had its justification.

MARQUEZ, NEW MEXICO

Miss Mabel Ann Smith, Teacher

I want to tell you about our show. We have been having them every two weeks since Christmas. Perhaps the best place to begin in describing it is with the audience. The people who live in this little town are American-born; they and their grandfathers before them have been citizens of the United States and voters since the close of the Mexican War, but living thirty-five mountain miles from a railroad station, and having little dealing with the world outside, and being withal very clannish and conservative; they still speak the Spanish tongue and refer to themselves as Mexicans. Nevertheless, they are pleased to come and listen to a program which is presented almost entirely in English, for they realize that a knowledge of English is a good deal of an asset, and they wish their children to be better prepared for life than they themselves have been.

The children are mainly what constitutes the show, with the songs, games, and poems that have been learned and diligently rehearsed for the occasion. This in English, but with a running fire of explanation and comment in Spanish by the presiding officer. For instance, she says, "Now, the children will sing a song that tells about the work we do on the different

days—how we wash on Monday, iron on Tuesday, scrub on Wednesday, mend on Thursday, sweep on Friday and play on Saturday." With which introduction, the first grade pupils pass to the front of the room, and with great dignity and decorum sing, "Here we go round the Mulberry Bush." It is usually the first grade that brings down the house, though everybody is listened to with close attention.

We do occasionally have something in Spanish. We pass around the Spanish hymn books, asking the pupils to join in. Everybody always helps sing "America" at the close, and then after announcement that this closes the exhibition, sits down again, and has to be told all over that there is nothing more.

Perhaps you will infer that the American Missionary Association has a school in Marquez. It has a day school and two teachers who find plenty to do, not only in the ordinary school teaching, but in all sorts of ways in trying to make life intelligent, healthful and worth the living. There is great lack in all of these directions. The very foundations of Christian life are to be laid, and we are trying to do well our share of it.



A NEW CHURCH AMONG THE SIOUX

Our earnest and faithful missionary, the Rev. George W. Reed, who has devoted his life since he began his ministry years ago writes viz. "We organized a church of twenty-seven members at the mouth of the Cannon Ball River. We had services of nine

continuous hours that day. If this seems to you like over-doing, we can only say the Indians over-do in everything—except manual labor. I expect ten or fifteen will join at the next communion from our church in Standing Rock."

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year to April 30th.

RECEIPTS FOR APRIL

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,533.80	1,933.99	5,449.93	91.91		18,009.63	5,127.74	23,137.37	5,552.70	28,690.07
1921	11,735.27	1,373.61	1,970.94	20.81	5,725.53	20,826.16	5,416.80	26,242.96	5,710.48	31,953.44
Inc. Dec.	1,201.47	560.38	3,478.99	71.10	5,725.53	2,816.53	289.06	3,105.59	157.78	3,263.37

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	99,172.72	5,653.24	25,492.02	400.94	5.00	130,723.92	8,559.29	139,283.21	52,746.37	192,029.58
1921	113,833.88	5,536.15	23,264.26	504.24	85,756.00	228,894.53	11,557.37	240,451.90	50,310.32	290,762.22
Inc. Dec.	14,661.16	117.09	2,227.76	103.30	85,751.00	98,170.61	2,998.08	101,168.69	2,436.05	98,732.64

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,226.36	1,477.44	5,064.06	244.79		17,012.65	26,918.00	43,930.65		43,930.65
1921	1,975.04	1,309.53	5,510.79	68.00		8,863.36	26,688.89	35,552.25	3,500.00	39,052.25
Inc. Dec.	8,251.32	167.91	446.73	176.79		8,149.29	229.11	8,378.40	3,500.00	4,878.40

SUMMARY OF RECEIPTS SEVEN MONTHS TO APRIL 30

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	192,029.58	290,762.22	98,732.64	
Designated by Contributors for Special Objects.....	43,930.65	39,052.25		4,878.40
TOTAL RECEIPTS SEVEN MONTHS.....	235,960.23	329,814.47	93,854.24	

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our church at Milford, New Hampshire (one of whose former pastors was Rev. Charles H. Taintor, long our Field Secretary in Chicago), has just dedicated a new organ costing \$6,000.



Ladysmith, Wisconsin, has started a building fund for a new house of worship. The enterprising women of that church raised more than \$2,000 last year to help pay for the parsonage.



Pilgrim Armenian Church in Fresno, California, of which Rev. M. G. Papazian is pastor, has recently purchased the property of the First Presbyterian Church of that city for \$100,000. It is a splendid equipment and is admirably located for the work of this church.



Secretary James Robert Smith was in Illinois for a week in April speaking for the Congregational World Movement. He reports a deepening interest in this great Together Campaign. The churches are alive to the need of our great denominational work, and there is a growing enthusiasm for the worldwide task. Many are preparing to "go over the top" in their contributions.



New Plymouth, Idaho, is rejoicing in the completion of the fine new house of worship, which has many community features for the benefit of all the people. It cost \$35,000, and the church, under the leadership of Rev. Clayton S. Rice, has financed the enterprise successfully with the aid of this Society. Superintendent A. J. Sullens preached the dedication service February 27th, and the whole town rejoices in the success of the church.



At Lansford, Pennsylvania, a destructive fire on March 7th swept away the house of worship of our English church, leaving the large and enterprising congregation without shelter. Fortunately the building was well insured, and the people propose to erect a new and better building before next Easter. The fine pipe organ in the church was also lost, and this gives an opportunity for some generous person to give a memorial organ to take its place. The building thus destroyed was erected in 1882 and Henry Ward Beecher preached the dedication sermon.



The church at Rockaway Beach, New York, has just installed a new \$6,000 organ, thus adding to the attractiveness of its commodious house of worship. It is a memorial of nearly a hundred former members. It was dedicated with an elaborate and beautiful service on May 1st. The pastor, Rev. John C. Green, has just celebrated his twenty-fifth anniversary at this ocean resort, and his people commemorated the occasion by giving him a new and beautiful Nash coupe, costing \$3,000, presented at a crowded reception given to him and Mrs. Green.



MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH

MIAMI BEACH, FLORIDA, AND ITS CONGREGATIONAL CHURCH

RUNNING south from Jacksonville over the Dixie Highway in your high-power car you must cover three hundred and sixty-six miles before you reach Miami. It will be a long day's ride, even if you run at the rate of forty miles an hour. You can take the East Coast Railway if you prefer, and you will find it a pleasant all-night journey. The route will take you through St. Augustine, Ormond, Daytona, Palm Beach and other places whose names have an attractive sound to us when the winter blasts are blowing.

At your journey's end you find a wonderfully beautiful and busy city, with a population approaching 50,000. It is the most southern city on the mainland of the United States. It is almost at the very tip of that long finger which our country dips into the placid waters of the Gulf.

Miami has a climate which rivals California's. As it is only "forty-four hours from Broadway" it is

more accessible. Many who wish to escape the rigors of a northern climate have gone there to make it their home. Others have settled there to develop a business, for back of this railway and steamship point lie the Everglades with great stretches of rich soil, which produce large quantities of agricultural products, especially fruits and vegetables. Besides those who make it their home all the year round many have recently discovered what a delightful resort this is in winter with its semi-tropical air, and tourists are thronging its homes and hotels. Miami calls itself "the world's winter playground." You may hunt game in the Everglades, fish in the Atlantic, play golf, or swim, to your heart's content.

In former years this was a point of departure for visitors to Cuba. One could take a steamer at the Miami dock, creep out between the keys that flank the lower end of Florida, and sail over the delightful blue waters

of the Atlantic outside the long stretch of reefs to Key West. Thence another steamer would convey the traveler to Havana.

But the East Coast Railway changed all this when it boldly built its track right over the tops of the Keys. One seems to be riding on the ocean itself. It takes about five hours to cover the one hundred and fifty miles from Miami to Key West. Then a night's ride in the Peninsular and Occidental steamer will take the traveler over the one hundred and five miles to Morro Castle, which

east of the city. This peninsula is called Miami Beach. The breakers of the Atlantic roll in upon its coast, while the gentle waters of the bay afford the water frontage for the city.

Biscayne Bay has been crossed by a ferry and a long bridge in the past, but recently a splendid causeway, one hundred and five feet wide, has been built across the water for automobiles and trolley cars, so that the Beach is very accessible. A considerable business section has been developed at the lower end of the peninsula, around which have been built bungalows



MIAMI BEACH, FLORIDA, AVENUE OF PALMS

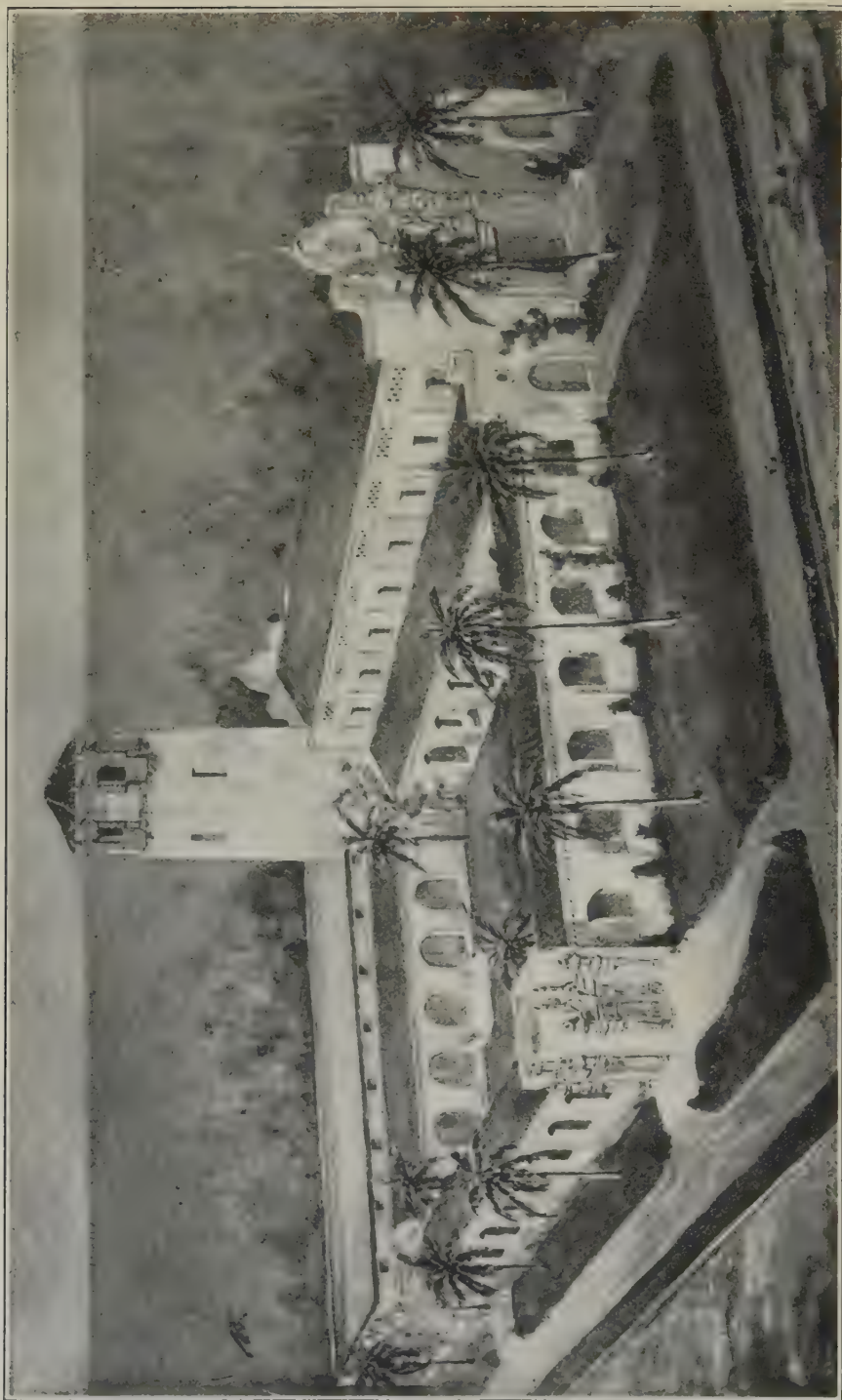
guards the entrance to the capital of Cuba.

Or if you prefer you can take a steamer to Nassau, or various ports in the West Indies; or, rounding the cape, you can go to coast towns in the Gulf west of Florida.

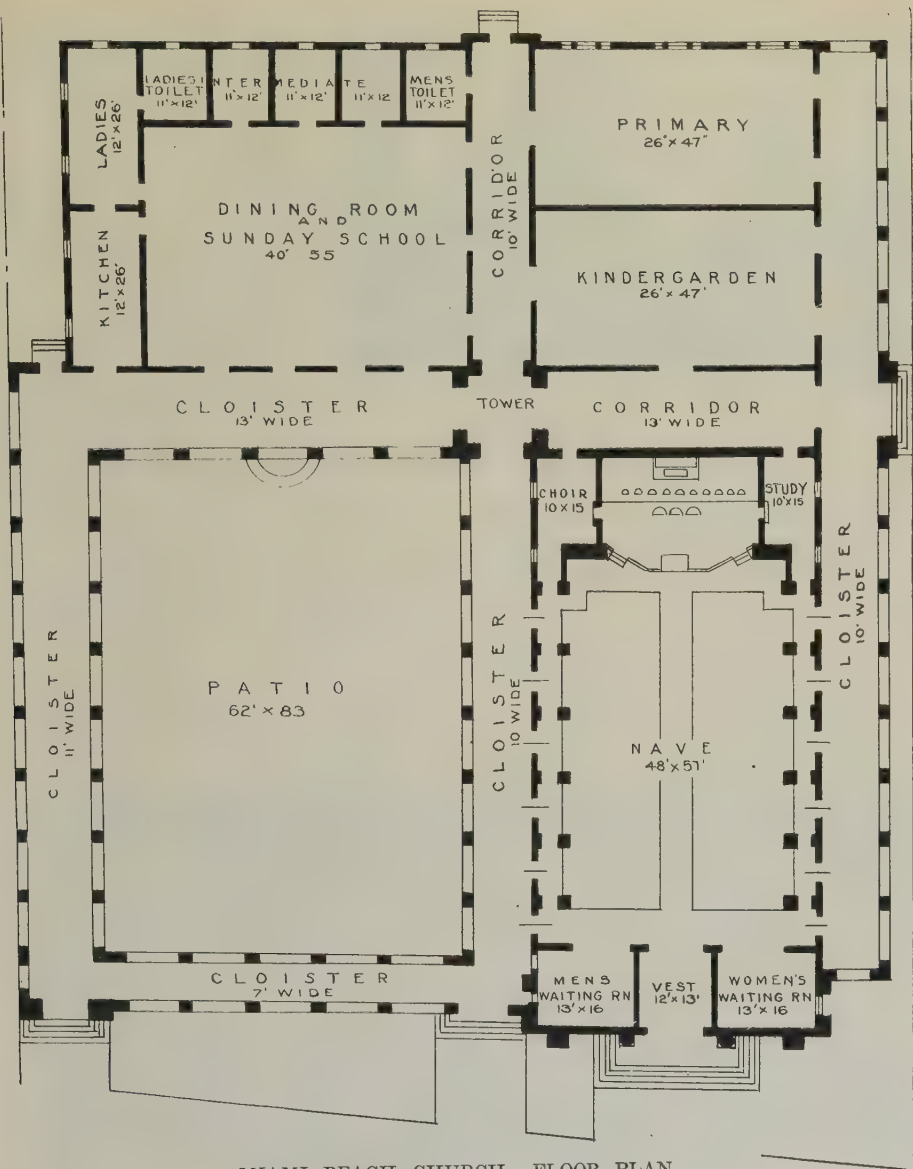
For some years we have had a Congregational church in Miami, and another at Cocconut Grove, a suburb south of the greater city. But an opportunity offered for another to be added to the little group. Biscayne Bay, three miles wide, separates the city from a long, narrow peninsula

and other homes of moderate cost. The entire upper part of the peninsula is being developed with beautiful villas and estates of ample size. Under the stately palm trees stand many sumptuous homes erected by those who have come hither from New York, Chicago, Indianapolis and other large cities of the north.

When the Rev. Luman H. Royce, Director of City Work of the Church Extension Boards, came to Miami to study the situation, he quickly saw the great opportunity at Miami Beach as well as in the city across the bay.



MIAMI BEACH, FLORIDA, FIRST CONGREGATIONAL CHURCH—ARCHITECT'S PLAN



MIAMI BEACH CHURCH—FLOOR PLAN

He explored the situation thoroughly and with great care, and became convinced that the population already gathered on this ocean front will be multiplied many times before very long. Such an ideal seaside resort, with the Gulf Stream only three miles off shore warming its waters all winter long, with a winter temperature averaging sixty-nine degrees, and the

mercury in the summer rarely going above eighty-three, is a tremendous lure to those who dread zero weather, and who are tired of breaking ice in the pitcher to wash their faces on a winter morning. Not only pleasure lovers will come here in increasing numbers, but health-seekers and home-makers. They need not only a Casino and Clubhouse, but a church



MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH

also, that the highest needs of the nature may be cared for. There was no place of worship on this peninsula, several miles east of the city, where the hundreds of people residing there could gather for nurture of the spiritual life.

At first it seemed best to build near the business section, where there were many people. But that seemed to be neglecting the upper part of the section, which is rapidly developing with fine homes and hotels. It was decided, therefore, to locate about ten blocks farther north, easily accessible for both sections. The trolley line which comes over the causeway from the city and runs through the business part of the peninsula comes within one block of this site.

Mr. Royce soon interested in this

church project Mr. Carl G. Fisher, whose Alton Beach Realty Company controls much of the land in that neighborhood. He generously offered to donate lots and money sufficient to assure the success of the enterprise provided a building should be erected satisfactory to him. He wanted something which would be a credit to the neighborhood, something which would be in harmony with other beautiful

buildings already erected or planned for the future. In this he was entirely in accord with the views of Mr. Royce, who has seen too many churches badly handicapped and their work crippled because their buildings were ugly, inartistic and poorly planned.

A first-rate architect was needed. He was found in Mr. W. C. De Garmon, son of a former President of Swarthmore College, near Philadelphia. He has had his home and office in Miami for some years. With him Mr. Royce discussed the sort of building to be erected at the corner of Lincoln Avenue and Drexel Boulevard, just across the street from the great Lincoln Hotel, conveniently near to many beautiful and costly residences, and not too far from the great num-



MIAMI BEACH, FLORIDA, CONGREGATIONAL PARSONAGE

ber of homes of more moderate cost.

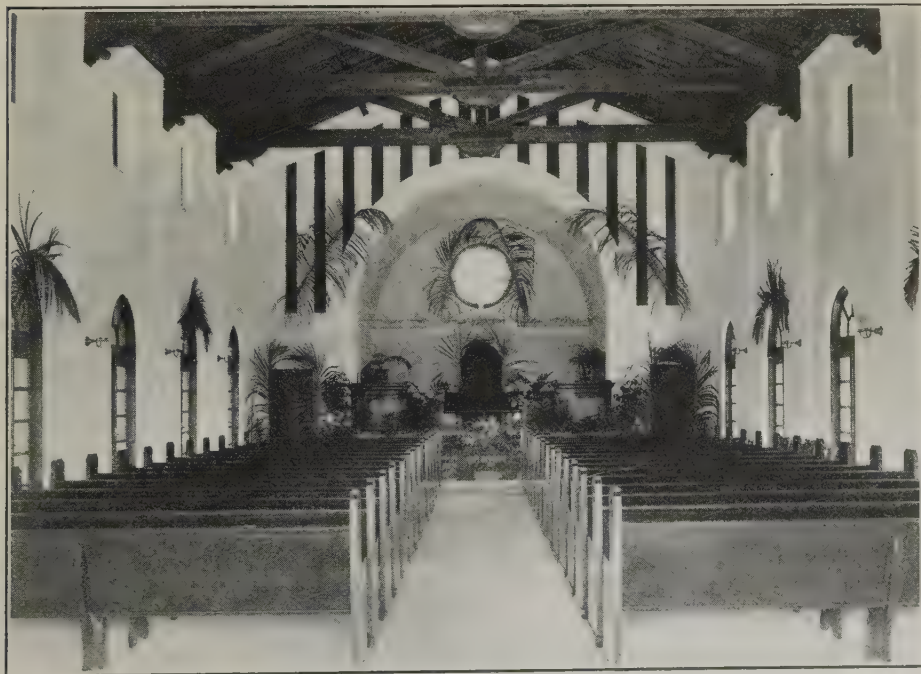
It was agreed that as this is a modern church provision should be made for a full equipment for social, educational and recreational needs, as well as for services of worship. The entire plant should be planned at the outset, including church, cloisters, patio, parish house, woman's department and parsonage, even though only a part might be completed at first. It was also agreed that, in harmony with many of the ideals and buildings of that part of our country, the architectural style might well be the old Spanish Mission style, of which we have many examples in the South and the far West.

In consultation with Mr. Royce, Mr. De Garmo proceeded to draw plans for one of the most unique, beautiful and commodious structures for ecclesiastical use to be found anywhere. The complete plant would include the house of worship, the patio or open court for out-of-door meetings, the cloisters encircling these

two parts, the Sunday School or parish house, the woman's department, the bell tower or campanile, and the parsonage. The plan was accepted; but it was decided to build at first only the first and last units of the entire plant.

It was in the spring of 1919 that Mr. Royce first visited this field. During that year, though his work was interrupted by his necessary visits to other cities in the East, Middle West and Far West, he secured the co-operation of citizens of Miami Beach, of the Alton Beach Realty Company, and of the Church Building Society, so that together they procured money enough to secure buildings which with the land have an approximate value of \$100,000.

The work was pushed forward so that the church was finished and ready for occupancy on the second Sunday of January, 1921. It is a beautiful specimen of Spanish Mission architecture, admirably adapted to local color and climatic conditions.



MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH INTERIOR

The auditorium will seat over four hundred, and the plans provide for a gallery to be added later with seating capacity for a hundred and fifty more.

The parsonage is commodious and completely furnished, ready for a permanent pastor who is fitted and willing to render the large and increasing service needed in this wonderful field.

Mr. and Mrs. Royce spent the past winter at Miami Beach, and both of them did remarkable work in organizing the spiritual, social and educational work of this church. The congregations crowded the building and, though many were winter visitors, a large constituency of permanent residents was enlisted. Under Mrs. Royce's fine leadership a very active Woman's Association of more than fifty members has been organized. The Sunday School has an enrollment of one hundred and twenty-five. The church was duly organized with thirty-two charter members, and a number of others united as associate members. A strong official Board, with efficient committees, will carry forward the work.

On April 5th a council composed of pastors and delegates from all churches in the East Florida Association, with several other ministers, met at Miami Beach to give formal recognition to this young church which starts with such promise. They welcomed it into our Congregational fellowship.

Palm Sunday was a great day for this church, for it was dedication day. The church was beautifully decorated with potted palms, calla lilies and other flowers. Palm fronds were placed over windows and doors and on the chancel walls. A large congregation filled the church. A fine musical program arranged by Mrs. W. E. Brown enlisted the services of several accomplished solo singers.

Rev. Dr. W. W. Newell, for many years a Field Secretary of the Church Building Society, and now putting

his expert skill in solving financial problems at the service of all denominations, had come from Chicago to assist in the service. He preached an eloquent sermon on "The Modern Heroism." Then he called on Director Royce, minister-in-charge, for a financial statement. This brought out the fact that the church building had cost \$47,500, and that, including the parsonage (completed) and the land, the estimated value of the property was about \$100,000; on which there remained a debt of nearly \$20,000 needed to complete all payments.

This gave Dr. Newell the opportunity for which his long experience had prepared him. He promptly laid this burden on the hearts of the people before him. He told them of the splendid investment they might make in character and in all that ennobles life—an investment which would yield wonderful dividends to the city. He called for pledges to wipe out this debt. They promptly came in sums ranging from five dollars to five thousand dollars, till the total amounted to \$14,630. Everybody was delighted with the success of this effort. The balance needed will be secured from other sources. A beautiful service of dedication followed.

In the afternoon a Fellowship service was held. Pastor Royce presided, and addresses were made by Rev. George B. Waldron, Superintendent of Congregational Churches in Florida; Rev. Robert N. Ward, pastor of our church in Miami; Rev. J. D. Kuykendall, pastor of the Congregational Church in Cocanut Grove; Hon. Thomas E. James, Mayor of the city and an early contributor to the building fund, and Dr. W. W. Newell of Chicago.

The papers express the warmest appreciation of Director Royce and Mrs. Royce, whose skill and devotion have wrought what seems to them little less than a miracle, creating out of nothing a vigorous church with a beautiful building.

THE CONGREGATIONAL EDUCATION SOCIETY

One of the wisest investments the missionary interests of the church can make is the sending of one or more young people to the nearest Summer Missionary Conference.

* * *

Teachers of every grade, ministers, religious workers, Sunday School teachers will not need to look far afield to discover a summer school fitted to their particular needs. The summer days are well utilized by attendance at a summer school.

* * *

The recognition of father as having a larger share than paying the bills in his son's education was given by the Pennsylvania State College recently. The first Father's Day was observed on a Sunday in April. Hundreds of fathers came to the college chapel exercises and were addressed by President Thomas, who has recently assumed the presidency, coming from Middlebury College, Vermont.

* * *

A joint committee of Protestant, Catholic and Jewish leaders in New York City has been working out, with the consent of the Board of Education, a plan to give week-day religious training to all the children of America's largest city. Each religious body is to become responsible for giving to its own children one full hour a week, which will be counted on the regular public school work. The need is clear when New York's figures are considered. The Jews stand first in efficiency, as regards numbers, giving week-day instruction to 65,000 children. The Catholics are next, giving week-day instruction to about 8,000. The Protestants up to date return an estimate of 700.

* * *

A church in Philadelphia has tried out successfully the experiment of week-day religious education. The public schools of Philadelphia have not granted pupils the time for religious instruction, and children still have to be taken outside of public school hours. The times selected for such instruction are 4:30 o'clock on Tuesdays and Fridays, and 10 o'clock on Sunday mornings. The aims are: First, to instruct the children in religion; on Fridays in Bible lessons; on Sundays in the worship of God, and on Tuesdays in missions, by which term is meant the giving of the Gospel to others; and second, demonstrating to Philadelphia public school authorities that there is no religious instruction in public schools, and that the plan succeeds in small ways, and therefore will succeed in large ways if they co-operate.

* * *

Rev. R. E. Butterfield is making an interesting experiment in week-day Bible School at Bethany, Worcester, Massachusetts. The membership includes twenty-two pupils of junior age. The school meets at the church each Wednesday afternoon at the close of the day school, whose teachers heartily co-operate to enable pupils in their grades to attend. The teachers are Mr. Butterfield and his wife, assisted by a public school teacher for story-telling, a pianist and a secretary. The curriculum provides for a song period of fifteen minutes, five minutes of devotions, a forty-minute period of Bible study in two classes and 15 minutes for story-telling.

OUR PROGRAM OF MISSIONARY EDUCATION

By Herbert W. Gates, D. D.

DURING the last few years we have been gradually developing plans for systematic missionary education for all ages in all our churches and Church Schools. So far as the Church School is concerned we have the missionary education chart, with its special plans for primary and junior pupils, that is working well and from which increasing interest and results are reported.

But we need to go much further in the working out of plans for the whole church. Advance needs to be made along two main lines: a more detailed program of activities for each local church and more efficient organization for the promotion of this program throughout the churches.

1. *General Promotion.* To take the latter point first: there now exists in some states a well correlated plan of operation between the state conference office, the women's organizations for home and foreign missions and the district secretaries of the Education Society. In other states there is lack of united organization or program. The latter always results in duplication of effort, waste of material and less effective results.

The ideal plan would seem to be that, in each state there should be a committee on Missionary Education which should represent and combine all the agencies interested in the promotion of missionary education in the state and which should work either as a sub-committee of, or in the closest affiliation with the Religious Education Committee of the state.

Missionary Education will never find its deepest significance nor its widest acceptance until it is properly related to the whole program of Christian education.

Such a plan would give the ad-

vantages of common agreement on a united policy. It would promote missionary education as a unit. It would give to each state the leadership of a competent and interested group, and make it possible for the Missionary Education Department of the Education Society to co-operate much more effectively and work to better purpose through these local organizations. As has been stated, this plan is already in operation in some states and is working well.

2. *The Program for the Local Church.* Certain items stand out in a graded program of mission study and activity for each church.

(1) Missions in the Pulpit. The recognition in special sermons, in constant illustration and reference, and in persistent and definite prayer of the fact that the christianizing of the world is the greatest business of any church and the achievements in that field the greatest living witness to the power of the gospel.

(2) Missions in the Church School. The carrying out in the various departments of the school, from the Cradle Roll up of the graded program of missionary education, with materials adapted to the interests and needs of the pupils at different ages, with programs and projects of service in which each may find full and appropriate expression of his best Christian impulse, and with skillful training in habits of prayer for missions and systematic giving to their support.

(3) Mission Study Classes. These classes should be formed in the woman's society of each church. Please note the emphasis upon the singular number. We hope the day will come when there shall be no home missionary and no foreign missionary society in the local church, but one group that sees with equal clearness and interest the whole field of the Master's work. Classes should also

be formed for young people and for men. Groups for boys and girls of various ages should be formed for week-day activities to supplement the scanty time allowance of the Church School.

Leaders of mission study classes for any age are invited to correspond with the Missionary Education Department for suggestions as to literature, helps, etc. The Department aims to act as a clearing house for all the missionary societies in making available to the churches such special material as these societies have to offer.

(4) Reading Groups or Circles. Often, when the way does not seem to be open for the immediate formation of a class for intensive study, much interest can be aroused and useful information given by the organization of a reading circle. The list of books suitable for such purposes is steadily increasing both in numbers and interest. Such a book as Miss Alsop's "My Chinese Days," or Miss Cochran's "Foreign Magic," or Miss Mackenzie's "An African Trail," are as fascinating as any novel and much more permanently valuable. Many of the books published as mission study texts lend themselves readily to this purpose also. A list of these texts is given below.

(5) The Church School of Missions. This plan of concentrating the thought of the congregation upon missionary themes for a given period of time is rapidly growing in favor. It is no longer an experiment but a plan that has been thoroughly tried out. While it has been frequently described the main features may be repeated here. The School usually meets for a term of from eight to ten weeks immediately before or after the holidays or during the Lenten season. In most cases a simple supper is served which gathers the people in helpful and friendly social intercourse for half an hour. Then all separate into groups for study. These are made up according to age, com-

munity of interest or whatever principle of classification seems most natural under the circumstances. There should be classes for adults and classes for young people. Often it is well to have groups for men only. All may unite on a common theme and the same textbook; more often it will be best to select topics and texts in view of the interests of the various groups. Some may choose a theme in the foreign and some in the home field.

After a study period of from forty-five minutes to an hour, all may gather for a brief assembly for prayer and worship. In most cases this takes the place of the midweek meeting and greatly to its profit.

This plan, too, is capable of modification. Some churches have found it wise to include some other topics in the field of religious education as well as those distinctively missionary. Some have made a start by simply devoting the midweek meeting for a series of weeks to a missionary theme, consistently and thoughtfully followed out. But the plan as outlined above has been the one which has produced the best results and it seems feasible for any church to conduct such a school.

3. *Mission Study Texts for 1921-22.* Some of the mission study texts for use this coming season are off the press and the others are being rapidly pushed to completion. The list contains material of great interest and value. In the field of foreign missions the Central Committee for the United Study of Foreign Missions has two books already published. Eric North's "The Kingdom and the Nations" is a practical study of great and vital world problems for thoughtful men and women. Miss Hubbard's "A Noble Army" is a series of inspiring sketches of great missionaries written in Miss Hubbard's splendid style for young people.

The books to be issued by the Missionary Education Movement in this

field are "The Why and How of Foreign Missions," a revised and enlarged edition of this standard book by Dr. Arthur J. Brown; and for young people a fascinating book by J. Lovell Murray, "World Friendship Incorporated."

The home mission books issued by these committees are "From Survey to Service," by H. Paul Douglass, a statesmanlike review of the outstanding problems before the Christian leaders of America as revealed by recent surveys and constructive suggestions as to how to meet them; "Playing Square with Tomorrow," by Fred Eastman, a challenge to the young people of America to take the path of service rather than of self-interest; and "Stay-at-Home Journeys," a book for boys and girls of junior age, by Agnes Wilson Osborne. This book gives six interesting stories about different kinds of homes, showing what mission work has meant to children of less favored parentage.

4. *The Missionary Ladder*. A very simple device for stimulating interest in the reading of missionary literature has been in use among the Baptist Church Schools for some time and has proven effective. It may be used in any school and would work in well with the requirements for the Honor grade in our missionary education chart plan.

Let some of your older boys make

a ladder of thin strips of wood or cardboard with as many rungs as there are books in the series you wish to have read. The rungs of this ladder must be flat and wide enough to carry plain lettering. On the first rung letter the title of the first book to be read, on the second rung, the next book, and so on to the top.

Hang the ladder on the wall of your room and start the contest. As soon as a pupil reports that he has read the first book, attach a little card bearing his name to the first rung of the ladder. When he has read the second book move him up to that rung and see who can reach the top of the ladder first.

Of course the object of the device is to start interest which will later center in the books themselves. Some restrictions should be imposed to guard against making it a mere contest of superficial skimming through of the books. This may be done by requiring each one to submit a brief outline or sketch of the book read so as to prove that he has gotten something out of it.

The Missionary Education Department will be glad to suggest lists of books that may be used in connection with such a plan. State department in which they are to be used, or the age of the pupils who are to do the reading.

General education is for the purpose of training the head and hand in order that the pupil may make a livelihood.

Religious education is for the purpose of training the heart and soul in order that the pupil may live a true life.

Religious education is vital and absolutely essential to the welfare of the individual as well as to the common life of the world. —H. Eldredge.

COMPARATIVE STATEMENT

RECEIPTS FOR APRIL 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year..	6,935.00	498.00	724.00	.....	8,157.00
	Last year..	4,377.00	1,212.00 *	.....	.....	5,589.00
	Increase...	2,558.00	.....	724.00	.....	3,282.00
	Decrease..	.....	714.00	.....	.....	714.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Our aim for the year is two hundred new mission and branch schools, everyone connected with an organized church and under the care of a pastor.

* * *

Rev. J. F. Walker, the successful pastor of the Collbran Larger Parish in Colorado, has been appointed Field Worker in Oklahoma, his services being shared with The Congregational Home Missionary Society.

* * *

Rev. G. N. Edwards, who has rendered efficient service for several years in Montana, has been appointed Field Worker for the Sunday School Extension Society for Washington, Idaho and Oregon. Mr. Edwards will have his headquarters at Walla Walla, Washington.

* * *

Mission Sunday Schools have been organized since January 1, 1921, at the following places: Hot Creek, McCoy and Parchell, Colorado; Miami Beach, Florida; Waycross, Georgia; Lake Arthur and Houma, Louisiana; Spies, North Carolina; Aberdeen and Edgemont, South Dakota; Mud Bay on Lopez Island, and Spokane, Washington; Caspar, Wyoming.

* * *

By the time this month's message reaches the friends and supporters of our Sunday School Extension work, Children's Day services will be having the right of way. Careful preparation for a large and nation-wide observance of the day has been made; many of our correspondents have written splendid words of commendation regarding the service prepared; we now look forward to hearing that throughout our entire Congregational constituency the day was one of gladness, and rich in giving.

* * *

Twenty young people—seven young women and thirteen young men from our Congregational Colleges—are under commission by the Sunday School Extension Society for the coming summer for extension service in rural parishes. The names of these young people and the fields to which they are assigned will be given in the July number of *THE AMERICAN MISSIONARY*. Meanwhile this foreword is given so as to let our churches know that we are seeking to render some help along lines of recruiting for Christian service.

* * *

What will be done with the financial returns of Children's Day? If as many new schools are organized this year as in 1920, \$2,725 will be used in caring for them. Five thousand and nine hundred dollars is needed to pay the salaries and expenses of Sunday School missionary workers recently appointed, and not less than \$8,000 for new work that must be cared for. We believe our Congregational Sunday Schools are going to respond more generously than ever before. Please remit your offerings as early as possible, so that our needs may be met during the summer months.

THE STIMULUS OF A HIGH IDEAL

By Superintendent Lewis H. Keller

THE effectiveness of our Sunday School work is seen in such schools as that of Soddy, Tennessee. I spent Easter with this church on my way from Memphis to Atlanta. Soddy is a mining town of about 1,500. Our church is the oldest in the village. Since its organization, Methodist, Baptist and Presbyterian churches have been organized, dividing up the forces, but leaving us still with the largest Sunday School, and possibly the largest congregation. On Easter Sunday morning there were one hundred and sixteen in the Church School, the average attendance. The plain village church was decorated with lilacs, dogwood blossoms from the mountain side, and there were two Easter lilies. The singing was hearty, with orchestra and choir leading. Who could forget the children's voices as they heartily sang, "Just as I Need Him Most," and "Jesus Is All the World to Me." The superintendent is an educator, who went into business in Soddy to provide for his growing family. The children were plainly but cleanly dressed, but they were sweet and normal, as these Welsh mountain children are.

I was deeply impressed with the value of the help and leadership our Sunday School Society gives in such a situation as that at Soddy. In the home of a miner where I was entertained, I learned that their son, brought up in the Church School, and a member of the church, had

worked his way through a law school and is now occupying a position not only of influence but of helpfulness. He is one of the type that will make his mark in the world. And these boys and girls whom we are training in a Christian way are being developed for high citizenship and great service in the Kingdom.

On another field trip, Sunday and Monday were spent with the Demorest, Georgia, Church and Piedmont College. The program included public addresses at both church and Sunday School services, an address at the Christian Endeavor Meeting and a sermon to the student body at the Vesper Services in the afternoon. I also spoke at the Chapel service on Monday. It is impossible to measure the influence and opportunity of the Sunday School in all that extensive region around Demorest. The things for which we stand are so much needed. There are multitudes of children and young people to be taught the larger views of the Christian faith that we represent. Our Society should work out from our Congregational center in Demorest in the surrounding regions and relate our Sunday School activities to the large movements of Piedmont College.

I just believe that if those who are called to support our Sunday School Extension Society could face such groups as this, they would rejoice in the work they share with our denomination throughout America.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment.

FORM OF BEQUEST

I give \$.....to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

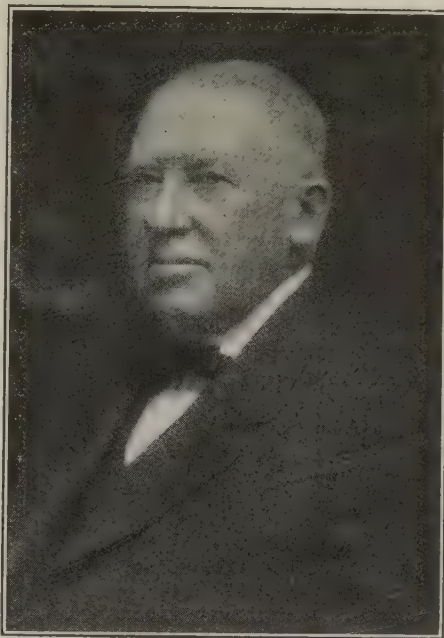
Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

The ANNUITY FUND for CONGREGATIONAL MINISTERS *and* THE BOARD of MINISTERIAL RELIEF

THE RETIREMENT OF DR. RICE

DR. WILLIAM A. RICE, the honored and beloved Secretary of the Congregational Board of Ministerial Relief for nearly nineteen years, was stricken with a serious illness last October on the eve of his seventieth birthday. He recovered sufficiently to go to Florida in January for three months where his improvement led him to hope that he might return to his desk, but on reaching his home in April it became evident that it would be hazardous for him to attempt further work. Accordingly, the Directors of the Congregational Board of Ministerial Relief and the Trustees of the Annuity Fund took joint action, providing for his retirement with a generous provision for his age.

He resigns from the position of Secretary and will bear the title of Secretary Emeritus.



WILLIAM A. RICE, D.D.

Only those who have known Dr. Rice familiarly and have seen his work intimately can realize what his spirit and service have meant in the administration of the work for our disabled and aged ministers. With utter unobtrusiveness and overflowing tenderness of soul he has been a veritable shepherd in the care of his beloved brethren who, after long years of faithful service, have found themselves in need. He has been a father to the fatherless, a counselor and a trusted friend of the widow. The correspondence which flows in uninterrupted tide from the homes of his "pensioners" bears witness daily to the love and gratitude in which he is held. With them the churches unite in the hope and prayer that the years of his age may be filled with the peace and joy which are the fruits of noblest service.

—C. S. M.

* * *

A MESSAGE FROM DR. RICE

TO have been connected for nearly nineteen years with an agency of the Congregational Churches whose aim is to conserve the

welfare of their ministers and their families, has been a privilege beyond estimate. It has given the opportunity of personal acquaintance with

thousands of ministers, of being a guest in many of their homes and of learning at first hand of their devotion to the highest ideals and most important work which can engage the thought and labor of Christian people.

The privileges and opportunities for service to mankind were highly appreciated by these devoted men and women of the pulpit and parsonage. Though for the most part their homes were humble and their incomes small they did not complain nor pity themselves. Theirs was a high and holy calling. Its fruitage and friendships enriched their lives as no material returns could.

Among the young men and women there was but little, if any, thought of their future temporal welfare. Among the more mature men there began to appear serious consideration of what might be their condition in old age, or other physical infirmities. The wife of one of our aged ministers who had taken her husband to the hospital for an imperative operation, finding herself confronted with a bill of \$750 for ten weeks' treatment wrote, "that a minister on the meager salary which her husband had always received would not be able to save that much money in a life time." Such realizations from time to time come to ministers and their wives as the lengthening years add to their burdens.

So I came to know somewhat intimately many old ministers and widows of ministers who had reached the period of retirement and inactivity without the needed resources to smooth the uneven way that leads to the grave. It was then that there came to me the vision of what should be done for these beloved and honored servants of the churches. This was the vision: *The churches must be aroused to provide at the earliest possible moment for the men already old and infirm and no longer able to carry on their work.* This was my immediate task. The resources of the state and national ministerial relief organ-

izations were shockingly inadequate. The grants available were pitifully small. The indifference to this work was amazingly discreditable. Something had been done but it was insufficient. I was seriously disturbed and at once set myself to the great task of securing larger resources for the immediate needs.

But experience soon revealed that this alone would not meet the situation. It would not cure the evil. It would only relieve it temporarily. There were certain other things which must be done. And the first of these was that the churches should support the ministry more generously and adequately. Most of them, perhaps all of them, were able to do this, but apparently it had not occurred to them. It would occur to them if we could bring to their attention the needs of the hour, as represented by those who were already too old to carry on their work. This we endeavored to do and we thank God that the effort was not wholly in vain.

The vision, however, called for some fundamental plan which would for all the coming years provide for the old age and retirement of the ministers of the gospel. For such a concept it was easy to secure the co-operation of the Board of Directors and through it of the Congregational press, the Associations, Conferences and the National Council. Ministers of standing and influence in the denomination and representative laymen and women, began to consider the importance of this matter and to lend a hand. We all know the outcome—increased funds for the Board of Relief and then the Original Plan of the Annuity Fund, the Expanded Plan and the great Pilgrim Memorial Fund. We do not take to ourself credit for these great results but we are glad to have had a part in them.

We think of the pioneers in this blessed work, the State Relief Societies, the National Council Committee appointed in 1886 which led finally to the Congregational Board

of Ministerial Relief in 1907. We recall some of the names of those who fostered this noble endeavor in the beginning, some of whom are still engaged in its promotion:—Stimson, Noble, Taylor, Knowles, Whittlesey Warner, Whitin, Hawes, Forbes, Ford of Ann Harbor and Ford of Cleveland, Barton, Moore, James, Johnson, Page, and others beyond our power to enroll.

Today where is there one in pulpit or pew who would say that this work of strengthening the ministry at its

beginning, in its progress and at last in its closing years, has not been worth while? The task is not yet finished, it is only begun. We are glad to have had a small part in it. We rejoice that stronger men have now taken up the work and will carry it forward to the full realization of the vision and hope which inspired us through days which were often dark and full of discouragement.

In the joy of the service,

WILLIAM A. RICE.



AN APPRECIATION OF DR. RICE

Henry A. Stimson, D. D.

*President of The Congregational Board of Ministerial Relief
and of the
Board of Trustees of The Annuity Fund for Congregational Ministers*

THE retirement of Dr. Rice will strike many of our Congregational ministers as the loss of a personal friend, and to the officers of the Relief Boards of other churches will be the withdrawal of a colleague whom they have held in high esteem. His long service gave him great familiarity with the details of a ministration which in recent years has assumed the widest proportions, and which, in consequence, became exceptionally complicated.

The Board of Ministerial Relief has been greatly favored in its Secretaries. Dr. Nathan H. Whittlesey, turning aside from his highly successful pastorate and throwing his whole heart into the work of making some provision for our aged and invalided ministers, actually gave his life to lifting the new and of necessity poorly equipped organization into a permanent place in the work of the churches.

Dr. Rice brought a ripe experience in secretarial work, having at one time been Secretary of the Tract Society, and gave himself to our service with a devotion and warmth of interest which not only sustained what had been gained but confirmed and enlarged its scope and importance.

When the time arrived for the new movement, first in creating the Annuity Fund, and later in its development into its present completed form, he not only possessed the special intelligence necessary to guide the new formation but showed what is perhaps rarer, a really eager readiness to welcome and heartily co-operate with the younger brethren, both lay and ministerial who, coming from different directions, united to perfect the new plans, and then secured the splendid response in contributions and pledges to the Pilgrim Memorial Fund of more than \$6,000,000 which collectively represent in the united Congregational system of Annuity and Relief a capital of upward of \$8,000,000.

He has now earned the honored retirement for which the wear of the work had for some time been pleading, and which now the after-effect of a sudden illness made imperative. His interest, of course, remains, and his personal affection for all the brethren whose well-being is so largely bound up in it, is increased rather than diminished by his own recent experience. His presence and his counsel will, it is hoped, be frequent in the central office and his message, may

from time to time be expected in the various meetings of the churches.

If it be true, as it is, not only of the great men of whom it has been said, but of us all that "what they did is of less importance than what they were;" while Dr. Rice may rejoice in being permitted to look

with great contentment and joy upon the work he has been enabled to do, he may also feel that he has opened the way and set an example for his successors, there is a multitude to whom he remains an inspiration for good, and in whom his influence helps to keep open the channel for the Spirit of Christ.



THE PROGRESS OF NATIONAL MINISTERIAL RELIEF IN TWENTY YEARS

THE resignation of Dr. Rice who has so long incarnated the work of the Board of Ministerial Relief and who has won in doing so the lasting affection of a great body of our brother ministers, makes it fitting that some statement should be made of the remarkable progress that has taken place in the work of Ministerial Relief during his incumbency. Dr. Rice assumed the office of Secretary of The Congregational Board of Ministerial Relief November 1, 1902. At that time the pensioners of the Board numbered approximately 75; the income for the year 1902 from all sources amounted to \$21,625.56; the Trustees of the National Council had received and were holding for the purpose of Ministerial Relief funds to the extent of approximately \$130,000. On April 15, 1921, the number of pensioners of the Congregational Board of Ministerial Relief was 354; the income for the calendar year 1920

was \$139,937.55 exclusive of legacies; and the invested funds held by the Congregational Board of Ministerial Relief amounted to \$1,290,325.57. From the first report read by Dr. Rice to the National Council at Des Moines in 1904, it appears that the total receipts of the Congregational Board of Ministerial Relief from the beginning of the undertaking in March, 1887 to July 31, 1904 were \$254,188.09, of which \$135,730.51 was invested in a permanent fund and \$61,584.60 granted to beneficiaries, an average of \$3,849.02 per year, to be compared with the \$105,265.68 paid to pensioners and State Relief Societies in the year 1920. For this great achievement in behalf of our ministry and for their protection against distress and bitter privation our whole denomination is grateful to the Secretary who has carried this great work on his heart and has shown its purest spirit in all his administration.

—L. T. R.



THE ELECTION OF DR. MILLS

IN the interest of the unification of the work of the various boards and economy of administration, Dr. Charles S. Mills, who acts as General Secretary of the Annuity Fund and Executive Secretary of the Pilgrim Memorial Fund, was elected May 17 as Secretary of

the Congregational Board of Ministerial Relief. Dr. Lewis T. Reed, intimately familiar with the work from his administration as Executive Secretary of the Pilgrim Memorial Fund and Secretary of the Annuity Fund, is assisting in the work of the Board of Relief.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION will hold its meeting in connection with the meetings of the National Council at Los Angeles, California, on the morning of July 4th.

A luncheon under the auspices of the Federation and Council of Women's Boards will be given on July 5th. Some well-known people will respond to toasts and a delightful occasion is anticipated.

The Program of the Woman's Auxiliary in the Local Church

The program of the meeting is the concrete expression of the life of the Society. There is no royal road to success here, but some suggestions which are the result of experience may be helpful.

The Program Committee outlines a program one year in advance. Individuality of expression in rendering the program is obtained by a different leader for each mission field, home, foreign and local. These leaders may be vice-presidents. The president presides at the general business meeting. This order is possible in societies that meet frequently as many do weekly during the church year.

Make the meeting a subject of private prayer. Careful, prayerful planning goes a long way toward success in this particular. See that the room in which the meeting is held is well aired and attractive—take pains to make it so. Distribute hymnals before the meeting. The presiding officer's table should be sufficiently large; officers of the Society should be prompt in attendance, and two members regularly appointed as hostesses to greet

people at the door. Let all things be done decently and in order. Begin on time (and equally important), close the meeting on time. Have a clock which *keeps time* where the leader and persons taking part in the program may see it. Select scripture definitely relative to the subject considered in the program. Let the very reading of the Word contribute to the spirit of devotion, which is the setting of a successful missionary program. Use a prepared responsive exercise occasionally, that the audience may have an active part in the program. Select one to offer prayer who has a gift of prayer, that the hearts of all present may be uplifted and that atmosphere may be created; select appropriate hymns—those that appeal to and can be sung by the particular group you are leading. Many instances might be quoted of the fatal effect caused by the choice of inappropriate and unappealing hymns—particularly at the beginning of a program.

The presiding officer should be alert and enthusiastic, manifestly interested in all reports of officers and committees, allowing time for brief discussion of all matters of business.

Advertise your meetings. Have a Bulletin Board placed conspicuously, sacred to the use of the Woman's Society. Place on it time-table of meetings, amount of contributions, number of new members, items of missionary news at home and abroad, coming events, civic matters. Use posters, plays, stereopticon lectures, pageants, demonstrations, to illustrate your program. Millinery has its part when sanctified! So use costumes for display or have your missionary talks in costume.

In putting notice of your meetings on church calendars do not seek to disguise your meetings, or let your announcement of missionary meetings masquerade under another name. Neither abbreviate nor hyphenate while arousing curiosity and interest by a clever but sincere announcement of the meeting. "A Dream of Fair Women" might announce a program, featuring the missionary leaders of Pilgrim history. "Introducing Miss Constance Knocker of Mallet Creek" turned out to be an experience with a veritable "Lady of the Objection" to Schuaffler. "Seeing aright," "A Message from our President." Both of these last were titles of programs of a state Union Missionary Budget. Give the imagination opportunity. Many programs lack vitality because they leave nothing to the imagination and many more are deadly because they are too long. Let your programs progress toward an objective and safeguard them by having a printed program.

Occasionally for inspiration and fellowship hold a neighborhood meeting making a special feature of the activities of the other churches which respond to your invitation.

Do not serve tea at every meeting "with or without," nor believe that cakes mountain-high are indispensable to social fellowship or an appreciation of missionary sacrifice.

The theme for mission study as presented in the missionary textbook for the current year, "Facing Our Unfinished Task in America," offers timely information and inspiration for programs.

* * *

TOPIC FOR JUNE 1921

Congregational Sunday School Extension Society.

THEME: "ENTERING INTO THE LIVES OF OTHERS."

Hymn: "O God Our Help in Ages Past."

Scripture: Selections from Matthew—
Chapters 8 and 9.

Prayer.

Hymn: "Lord as we Thy Name Profess."

Facing the Challenge—

The needs of others—The Congregational Sunday School Extension Society in the Working World.

Our Part in the World's Needs—

Review of the Field—The Congregational Sunday School Extension Society's Second Annual Report.

Some Things That Are Being Done—

1. The Child in the Midst—"The Gift of the Shining Stranger."
2. Points of Contact—"Prairie Preachers."
3. Reaching Ideals—"Three Wishes That Came True."

Prayer for the Workers.

Hymn: "O Master, let me walk with Thee."

The leaflets for use under each topic and other information can be secured from the Federation office, 289 Fourth avenue, New York City. Leaflets are supplied without charge.

(Hymns selected from "Hymns of Worship and Service.")

* * *

JOURNEYINGS OF OUR SECRETARIES

Miss Miriam L. Woodberry of the Home Missionary Society has been touring in Missouri, Indiana and Michigan, and will be in North and South Dakota through May and June—then on to the National Council meeting at Los Angeles in July.

Mrs. J. J. Pearsall, our General Secretary, will leave New York about the middle of June on her way to Los Angeles. Her tentative itinerary includes visiting officers of Unions and missionary groups in Ohio, Iowa, Illinois, Michigan, Wisconsin and Colorado, traveling in as direct route as possible to the coast, where she will be joined by the Field Secretaries on the program of the Federation at the National Council.

Mrs. F. W. Wilcox of the American Missionary Association has been visiting Associations and Unions in Iowa, Missouri, Illinois Minnesota, Indiana and Michigan, and is expected back in New York the latter part of May.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for April, 1921

The Daniel Hand Educational Fund for Colored People

Income for April from investments.....	\$5,492.97
Previously acknowledged.....	32,998.22
	\$38,491.19

Current Receipts

EASTERN DISTRICT

MAINE—\$464.08.

Alfred: Mrs. S. M. C., goods for Greenwood, S. C. Auburn: High St. Ch., goods for Greenwood, S. C.; Mrs. G. E. K., goods for Greenwood, S. C. Bangor: Hammond St. Ch., \$5.86. Bath: Winter St. Ch., goods for Greenwood, S. C. Brewer: First Ch., 13. Brunswick: First Ch., W. M. S., goods for Greenwood, S. C. Camden: Ch., goods for Greenwood, S. C. Falmouth: Second Ch., goods for Greenwood, S. C. Freeport: First Ch., Lincoln Memorial, \$10. Gorham: First Parish, W. M. S., goods for Greenwood, S. C. Hiram: Ch., goods for Greenwood, S. C. Lewiston: Pine St. Ch., 30. Minot Centre, Ch., goods for Greenwood, S. C. New Gloucester: Mrs. S. M. R., goods for Greenwood, S. C. North Berwick, Third Ch., W. M. S., goods for Greenwood, S. C. North Bridgeton, Missionary Soc., bbl. goods for Greenwood, S. C. North Edgcomb, Cong'l and Baptist Chs., goods for Greenwood, S. C. Rockland: "A Friend," goods for Greenwood, S. C. Portland: "Friends," for Lexington, Ky., 100; "Friends," bbl. goods for Greenwood, S. C. Skowhegan: Miss' Soc., bbl. goods for Saluda Seminary. South Berwick, First Ch., W. M. S., goods for Greenwood, S. C. South Portland: Bethany Ch., Jr. Missionary Soc., goods for Greenwood, S. C. South Bridgeton: L. M. Soc., goods for Greenwood, S. C. Wells L. M. Soc., goods for Greenwood, S. C. Woodfords: Ch., 114.67; Ch., bbl. goods for Greenwood, S. C. The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, \$38.60.

The Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, \$128.85.

NEW HAMPSHIRE—\$353.22.

(Donations, \$342.66. Legacy, \$10.56.)

Concord: First Ch., 6; First Ch., package goods for Marion, Ala. Durham: Missionary Society, goods for Saluda Seminary. Greenland: S. S., for American Highlanders, 4. Hampton, Ch., 21.96. Hanover: The Ch. of Christ at Dartmouth College, 70.87. Hillsboro: Smith Memorial Ch., 46. Keene: First Ch., 73.24; "A Friend in Keene, N. H.," \$100. Meredith: T. J. C., for Straight College, 1. Peterboro: S. L. B., for Straight College, 1.25. West Concord: West Ch., 7.34. Wilton: Mrs. F. J. W., 1. Wolfeboro: Fannie M., Newell Missionary Soc., 10.

Legacy

Boscawen: Estate of Samuel N. Allen, \$1.70 (Reserve Legacy, 21.14), \$10.56.

VERMONT—\$563.23.

Arlington: East Ch., 2.04. Bennington, First Ch., 12.36. Brattleboro: Centre Ch., 150; S. S., 25.14. Burlington: H. C. E., for Dorchester Academy, 13. Chelsea, Ch., 8.75. Cornwall: S. S., 3.50; Dorset, First Ch., 4.50; S. S., 3.57; Mrs. G. H. G., box goods for Saluda Seminary. Duxbury South Ch., 70c. Fair Haven: First Ch., 25. Fairlee: Ch., 2. Jericho: First Ch., 3.70. Ludlow: Ch., 13.12. Middletown Springs:

Ch., 1.40. Milton: Ch., 1.98. Morrisville: Ch., 13. Newbury: West Ch., 7.50. Orwell: Ch., 31.50. Peacham, M. W. M., 50. Rochester: Ch., 8.47. Royalton: Ch., 3.54. Sudbury: Ch., 9.25. Thetford: Ch., 2.30. Warren: Ch., 2.60. Underhill, Ch., 4.92. West Rutland, Ch., 11. Westford: Ch., 4.33. Weybridge: Ladies' Missionary Soc., for Ryder Memorial Hospital, 5; Ch., goods for Greenwood, S. C. Williston: Ch., 8. Windham, Ch., 2.25.

Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treasurer, \$131.91.

RHODE ISLAND—\$460.80.

Barrington: Ch., 39.02. Edgewood: Ch., 75.50; S. S., 14.50. Pawtucket: Park Place Ch., 180.95; Woman's Guild, for Talladega College, 25; A. W. S., for Talladega College, 5. Providence: Free Evan Ch., 32.71; A. W. C., 25; A. W. F., 10; C. R. M., 50; for Tougaloo College. Tiverton: Bliss Four Corners Ch., 3.12.

MASSACHUSETTS—\$3,977.96.

Amherst: Second Ch., 20; Women's Welfare Club, for Cappaehosic, Va., 10. Ashburnham: First Ch., 21.73. Athol: M. A. W., for Straight College, 5. Attleboro Falls: Central Ch., 19.21. Ballardvale: Union Ch., 30.64; Union S. S., 3.50. Beverly: Washington Street, S. S., for Talladega College, 10. Billerica: Ch., 14.10. Blandford: S. S., 1.56. Boston: Old South Ch., 4; M. E. H., for Straight College, 5. Bridgewater: Central Square Ch., 17.68. Brighton: Ch., 34.24; Brookfield, E. J., for Straight College, 5. Brookline: Harvard Ch., 700; Harvard S. S., 33; C. F. K., for S. A., Talladega College, 12. Cambridge: First Ch. S. S., for Student Aid at Pleasant Hill, Tenn., 25; Prospect Ch., 21.62; Prospect Street S. S., 10. Canton: Mrs. A. F. M., books for Marion, Ala. Chicopee Falls: Second Ch., 5.15. Clinton: J. L. McG., for Straight College, 5. Concord: Trin. Ch., 44.24. Dalton: Miss C. C., for Straight College, 25; C. L. C., for Lexington, Ky., 50. Dunstable: Evangelical Ch., 22.45. East Boston: Baker Ch., 3.72. East Bridgewater: Union S. S., 2.25. Easthampton: E. K. P., for Straight College, 3; Mrs. F. W., for Straight College, 1. Fall River: Central Ch., 144; Old Colony Alliance, 4.08. Florence: Ch., 49. Gardner: W. W. T., for Straight College, 15. Gilbertville: Auxiliary, 3.69 and bbl. goods for Marion, Ala. Gloucester: H. M. Soc. for Saluda Seminary, 25. Granby: Ch., 8.40. Greenwich Village: "A Friend," for Straight College, 1. Hampden: Federated Ch., L. B. Soc., 5. Haverhill: Centre Ch., 30.24; Riverside Memorial Ch., 9. Hinsdale: T. A. F., for Straight College, 1. Holyoke: Second Ch., 155.90. Housatonic: Ch., 9.90. Jamaica Plain: Boylston Ch., 14.42; C. F. D., for Talladega College, 10. Lenox: S. S., Lincoln Memorial, 4. Leominster: North S. S., 8.16. Lowell: Highland: Ch., 37.50. Lynnfield: Second Ch., 3.50; S. S., 1.36. Marion: The John Pitcher Fund, 38.00. Maynard: Finnish Ch., 2.10. Milbury: C. C. H., for Straight College, 2; M. R. and C. L. S.,

for Straight College, 2. **Milford:** First Ch., 84.47; **Muton:** First S. S., Lincoln Memorial, 1.50; **New Bedford:** North Ch., 63.92. **Newburyport:** M. M. R., for Straight College, 5. **Newton:** First Ch., 137.75; Mrs. M. E. D., for Straight College, 10. **Newton Highlands:** Ch., 107. **Northampton:** First Ch., 163.94; M. C., 15; Mrs. K. B. W. and Miss E. S., box goods for Tougaloo College; C. H. L., for Straight College, 1. **North Chester:** Mr. and Mrs. W. A. O., for Straight College, 3. **Pittsfield:** M. E. S., for Straight College, 3; J. W. T., for Talladega College, 10. **Plymouth:** Ch. of the ~~racismage~~, 35.42. **Princeton:** S. S., 2.64. **Reading:** Jr. C. E., box goods for Marion, Ala. **Rockland:** First Ch., 5.22. **Rosindale:** Ch., 50. **Russell:** E. D. P., for Straight College, 1. **Quincy:** Bethany Ch., 33.28. **Salem:** South Ch., 2.05; Tabernacle Ch., 81.25. **Shrewsbury:** W. M. Soc., for Nurse's salary at Humacao, Porto Rico, 5. **South Boston:** Phillip's Ch., 50. **Springfield:** First Ch., 88.48; Faith Ch., 150; Hope Ch., 54.35; B. A. F. A., for Straight College, 5. **Stockbridge:** Miss A. B., for Oriental Missions, 3; M. E. P., for Straight College, 5. **Waltham:** First Ch., 11. **Warren:** First Ch., 4.50. **Webster:** First Ch., 30.25. **Wellesley Hills:** First Ch., 132. **West Newbury:** Mrs. G. A. G., 1; M. A. R., 4; for Straight College. **Westport:** Pacific Union Ch., 7. **West Somerville:** Primary Dept., for American Highlanders, 7. **Whately:** Ch., 99c. **Williamstown:** First Ch., 300. **Winchester:** E. P. C. C. and E. P., for Student Aid at Brewer Normal School, 55. **Winchendon:** North Ch., 50; Mrs. W. C., for Straight College, 5. **Woburn:** First Ch., Bible School, 12.60. **Worcester:** Bethany Ch., Mission Circle, for Brewer Normal School, 6; Hadwen Park Ch., 5.27; Old South Ch., 200; S. S., 12.44; Piedmont Ch., 207.

CENTRAL DISTRICT

CONNECTICUT—\$2,507.24.

(Donations, \$1,867.82; Legacy, \$639.42.) **Berlin:** Second Ch., 23. **Bridgeport:** United Ch., 300.10. **Bridgeville:** Ch., 21.40. **Bristol:** Ch., 200. **Burlington:** S. S., Lincoln Memorial, 18.50. **Burnside:** M. J. E., for Talladega College, 5. **Canton:** Mrs. H. A. B., Magazines, etc., for Lincoln Academy. **Ellington:** S. S., Lincoln Memorial Offering, 6.56. **Falls Village:** A. F. G., for Straight College 1. **Groton:** S. S., 3. **Guilford:** First Ch., 27. **Hartford:** Asylum Hill Ch., 225; First Ch., of Christ, 280.80; Center Ch., S. S., for Ryder Memorial Hospital, 50; Warburton Chapel S. S., 22.26; Mrs. J. A. C., box goods for Marion, Ala.; C. D. H., for Straight College, 15; M. A. P., for Straight College, 3. **Ivoryton:** H. M. S., for Straight College, 25. **Ivoryton:** H. M. S., goods, for Greenwood, S. C. **Kent:** S. S., 4.80. **Middletown:** First S. S., for Talladega College, 19.33. **Mt. Carmel:** Ch., 17.34. **New Britain:** F. G. P., for Tougaloo College, 50. **New Haven:** Ch. of the Redeemer, S. S., 20; Prof. H. F., for Oriental Missions, 25; Prof. and Mrs. I. F., 10; C. W. W., for Talladega College, 5. **Newington:** S. S., for Allen Normal School, 25. **New London:** First Ch. of Christ, 44.25. **New Milford:** First Ch., 28.50. **Niantic:** First Ch., 13. **Norwich:** O. L. J., for Lexington, Ky., 25; Mrs. M. R. O., for Talladega College, 100. **Norwichtown:** First S. S., for Lexington, Ky., 10. **Putnam:** Second Ch., 36.62. **Ridgefield:** Ladies' Aid Soc., Co. Wilmington, N. C., 10. **Simsbury:** Miss C. H. J., for Straight College, 2. **Torrington:** M. H. S., for S. A. at Brewer Normal School, 12. **Washington:** First Ch., 18. **Waterbury:** Mrs. A. R. K., for Tougaloo College, 50. **Westport:** Saugatuck S. S., 4.77. **Willimantic:** First S. S., 4; J. M. S., for Talladega College, 10. **Windsor:** First Ch., 19.41. **Winsted:** Second Ch., 37.31; also for Lincoln Academy bbl goods, and 1.25. **Woodstock:** First Ca., 38.62.

Legacy

Edwin S. Greeley (2,000, less Tax, 108.86 1,891.14, with interest at 6 per cent., 27.10), 1,918.24. (Reserve Legacy, 1,278.82), 639.42.

NEW YORK—\$2,241.19.

Albany: L. F., for Fort Berthold Mission, 2. **Berkshire:** Mrs. S. S. D., two packages for Hospital at Tougaloo College. **Blooming Grove:** S. S., 10. **Brooklyn:** Central Ch., by E. M. V. D., 500; and by W. R., 10; Flatbush Ch., 154.60;

also for Burrell Normal School, 29.50; **Lewis Avenue Ch.,** Women's League for Service, two boxes goods for Marion, Ala.; **Plymouth Ch.,** H. M. Chapter, Woman's Guild, four packages goods for Marion, Ala.; **South Ch.,** 264.64; **Miss J. H.,** for Talladega College, 2; **A. H. S.,** for Talladega College, 50. **Brooklyn Hills:** Pilgrim Ch., W. M. S., two boxes goods for Marion, Ala. **Central Nyack:** Ch., 2. **Chenango Forks:** L. M. S., bbl. goods for Marion, Ala. **Churchville:** S. S., 9. **Cincinnati:** Ch., 20. **Coldwater:** Mrs. F. G. R., for Fort Berthold Mission, 1. **Corning:** Miss S. C., box goods for Marion, Ala. **Cortland:** Second Ch., by the Misses A. and D. W., 10. **Gloversville:** First Ch., 30; S. S., box goods for Marion, Ala. **Homer:** Miss E. F. P., for Talladega College, 25. **Ithaca:** First Ch., 27.50. **Masena:** Mrs. G. R., goods for Greenwood, S. C. **New York:** C. M. H., for Talladega College, 10; K. H., for Thomasville, Ga., 10; Dr. A. T. H., 10; E. J. T. V., 20, for Tougaloo College; Mrs. F. F. T., for Talladega College, 50; "A Friend," by D. E. E., for Student Aid at Brewer Normal School 100. **Ontario:** S. S. Class, for Marion, Ala., 5. **Oseola:** S. S., 1.17. **Rutland:** Woman's Aux., goods for Greenwood, S. C. **Smyrna:** L. M. Society, goods for Marion, Ala.; **Syracuse:** Danforth Ch., Deacons' Fund, for Straight College, 50; M. W. D., for Straight College, 10. **Walton:** First Ch., 42.20; First S. S., 40. **Waterville:** N. E. M., 5. **White Plains:** **Westchester Ch.,** 200; S. S., 12. **Winthrop:** L. M. S. bbl. goods for Marion, Ala. **Woodhaven:** First S. S., 10.

Woman's Home Missionary Union of the State of New York. By Mrs. W. A. Kirkwood, Treasurer, \$518.58.

NEW JERSEY—\$682.14.

Egg Harbor: Emmanuel Ch., Y. P. S. C. E., for Ryder Memorial Hospital, 5. **Glen Ridge:** Ch., 150. **Newark:** First Cong'l Jube Memorial Ch., 25. **Montclair:** First Ch., 337.50. **Plainfield:** S. S., 92.25; S. H., for Talladega College, 10. **River Edge:** First Ch., 12.39. **Upper Montclair:** Christian Union Cong'l S. S., 50.

PENNSYLVANIA—\$552.48.

(Donations, \$21.25; Legacy, \$531.23.) **Edwardsville:** Bethesda Ch., 20. **New Castle:** First S. S., 1.25.

Legacy

Kingston: Edward Thomas, 531.23.

DISTRICT OF COLUMBIA—\$146.62.

Washington: First Ch., 140.62; Mt. Pleasant Ch., box goods for Greenwood, S. C.; Daughters of American Revolution, by Miss Lillian B. Hunter, for Pleasant Hill, Tenn., 4; Mrs. B. B. L., for Dorchester Academy, 2.

OHIO—\$4,411.17.

(Donations, \$744.50; Legacy, \$3,666.67.) **Cleveland:** Euclid Ave. Ch., by A. D. H., 100; Euclid Ave. Ch., bbl. and box goods for Marion, Ala.; Pilgrim Ch., 75; C. F. D., for Talladega College, 10; H. H. J., for S. A., at Talladega College, 25. **Columbus:** First Ch., 138; Plymouth Ch., 38. **East Cleveland:** Mayflower Ch., 12. **Elyria:** Second Ch., 50. **Marietta:** First Ch., 104.90. **Medina:** Ch., 56.60. **Oberlin:** Dr. G. W. A., for Talladega College, 10. **Ravenna:** First Ch., Primary S. S., 17. **Sandusky:** J. M. F., for Talladega College, 5. **Wadsworth:** Meth. S. S. Class, for Tougaloo College, 3.

The Ohio Woman's Home Missionary Union, by Mrs. Arthur M. Williams, Treasurer, for Piedmont College, \$100.

Legacy

North Benton: Simon Hartzell, 3,666.67.

MICHIGAN—\$548.47.

Ann Arbor: Mrs. E. P. W., 2. **Belding:** Mrs. R. C. C., box goods for Marion, Ala. **Dexter:** Webster Township Missionary Society, for Saluda Seminary, N. C., 10. **Grand Rapids:** Comstock Park Ch., S. S., Lincoln Memorial, 9.33. **Highland Park:** A. V. B., for Talladega College, 10. **Lansing:** Mayflower Ch., for S. A., at Talladega College 5.

Michigan Congregational Conference, by L. P. Haight, Treasurer, 485.31.

Woman's Home Missionary Union of Michigan, by Mrs. L. L. Towler, Treasurer, \$26.83.

WESTERN DISTRICT

ILLINOIS—\$2,710.57.

Carpentersville: Ch., 6.73. **Chicago:** New First Ch., 24.40; Community S. S., Lincoln Memorial, 17; Christ German C. E. Soc., 5; North Shore Ch., Tiffin Club, box goods for Marion, Ala.; Rogers Park Ch., 35; Wellington Ave. S. S., 20.83; West Pullman Ch., 5.15; Mrs. H. C. G., 5; F. H. T., 100; M. A. H., 35; for Fort Berthold Mission. **De Pue:** S. S., Lincoln Memorial, 7. **Elgin:** First S. S., for Student Aid at Chandler Normal School, 16. **Emington:** S. S., Lincoln Memorial, 10. **Godfrey:** S. S., for Scholarship at Chandler Normal School, 10. **La Grange:** First Ch., 185. **Lake Forest:** C. McK. D., for Talladega College, 35; C. M. D., for Tougaloo College, 15. **Lockport:** Homer Ch., bbl. goods for Lincoln Academy. **Lynndon:** Ch., 10. **Mazon:** L. M. Soc., bbl. goods for Hospital at Tougaloo College. **Moline:** First Ch., 45; **Neponset:** S. S., 5. **Oak Park:** First Ch., 200; F. H. F., magazines, etc., for Lincoln Academy. **Paxton:** Mrs. J. B. S., for Marion, Ala., 5. **Peoria:** Mrs. C. F., for Tougaloo College, 10. **Perru:** Kandoo Klub, goods for Marion, Ala. **Pittsfield:** S. S., 6. **Princeton:** C. E. H., for Straight College, 1. **Rockford:** Mrs. W. E. H., 500; and Mrs. E. P. L., 500; for Repairs at Emerson Institute, Mobile, Ala. **Wayne:** S. S., 2.70. **West Chicago:** Miss E. M. W., for Lincoln Academy, 10. **Winnetka:** Ch., for Tougaloo College, 25.

Congregational Conference of Illinois, by Walter Spooner, Acting Supt., \$427.53.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, Treasurer, \$431.23.

IOWA—\$60.00.

Cedar Rapids: R. S. S., for Talladega College, 5. **Council Bluffs:** First Ch., W. M. S., for Lexington, Ky., 10. **Denmark:** E. B. G., for Lexington, Ky., 10. **Harlan:** F. M. B., for Talladega College, 10. **Marshalltown:** E. R. L., for Tougaloo, 25.

WISCONSIN—\$35.00.

Milwaukee: F. J., for Lexington, Ky., 15. **Wausau:** Collected by Miss Sparr, for Lincoln Academy, 12.72; the Misses F. and R., for Lincoln Academy, 7.28.

MINNESOTA—\$546.71.

Alexandria: L. M. S., Package goods for Marion, Ala. **Excelsior:** W. M. S., box goods for Marion, Ala. **Fairbault:** Mission Band, Dormitory Supplies, for Moorhead, Miss. **Farmington:** L. M. Soc., Dormitory Supplies, for Moorhead, Miss. **Minneapolis:** Lowry Hill, L. M. Soc., two boxes goods for Marion, Ala.; Lyndale Ch., box goods for Marion, Ala.; Pilgrim Ch., Federation, box goods for Marion, Ala.; Plymouth Ch. Sewing Society, 3.55; and two boxes goods for Marion, Ala.; E. S. S., for Fort Berthold Mission, 5. **Northfield:** Mrs. M. E. A., box goods for Marion, Ala.; D. J. C., for Straight College, 25. **Tintah:** Ch., 3.50. **Waukegan:** Missionary Soc., Dormitory Supplies, for Moorhead, Miss. **Winona:** First Ch., box goods for Marion, Ala.

The Congregational Conference of Minnesota, by J. M. McBride, Treasurer, \$388.11.

Minnesota Woman's Home Missionary Union, by Mrs. A. E. Fancher, Treasurer, \$121.75.

NORTH DAKOTA—\$11.20.

Bismarck: G. F. W., for Ft. Berthold, No. Dak., 1.20. **Mandan:** Mr. and Mrs. C. L. H., for Fort Berthold Mission, 10.

SOUTH DAKOTA—\$5.00.

Willow Lakes: Dorcas Society, for Fort Berthold Mission, 5.

KANSAS—\$360.14.

Emporia: First Ch., 72. **Muscotah:** Ch., 18. **Wichita:** E. L. D., for Talladega College, 10; Mrs. C. B. W., box goods for Marion, Ala.

Kansas Congregational Conference, \$260.14.

NEBRASKA—\$59.52.

Albion: L. M. Soc., Dormitory Supplies for Moorhead, Miss. **Arcadia:** Ch., 7.06. **Elgin:** Park S. S., 5. **Genoa:** Ch., 14.25. **Grand Island:** S. S., Lincoln Memorial, 6.23. **Liberty:** Ch., 7. **Santee:** Pilgrim Ch., 18.38. **Willowdale:** East Ch., 1.60.

COLORADO—\$8.40.

Ault: S. S., 8.40.

OKLAHOMA—\$1.50.

Boley: Eureka Ch., Lincoln Memorial Offerings, 1.50.

NEW MEXICO—\$10.00.

Marquez: Ch. and S. S., 10.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$632.23.

Berkeley: First Ch., 169.75; S. S., 15.30. **Ceres:** Smyrna Park, 12.04. **Eureka:** 9.70. **Ferndale:** 24.33. **Grass Valley:** 3.81. **Guerneville:** 2.56. **Lockefort:** Ch., 3.75; S. S., .97. **Martinez:** 9.08. **Petaluma:** 14.12. **Pittsburg:** .99c. **Rio Vista:** 2.13. **Sacramento:** 4.33. **San Francisco:** First, 48.50; Ocean View, .48c.; Spanish and Italian S. S., .48c. **Santa Rosa:** First Ch., 5.28; S. S., 3.40. **Saratoga:** Ch., 23.55. **Sonoma:** 1.12. **Sunnyvale:** .48c. **Tip-ton:** 1.91. **Tulare:** Ch., 2.23; S. S., .69c. **Woodside:** 1.24.

Woman's Home Missionary Union of Northern California, \$270.01.

CALIFORNIA (Southern)—\$1,605.57.

(Donations, \$742.97; Legacies, \$862.60.) **Claremont:** 120. **Compton:** 18. **Eagle Rock:** 1.56. **Highland:** 31.70. **La Mesa:** Central, 5.04. **Lemon Grove:** Ch., 15.11; S. S., 6.52. **Long Beach:** 119.28. **Los Angeles:** First Ch., 10; First, W. H. M. U., 67.37; East Ch., 3.99; S. S., 1.07; Ch. of the Messiah, 41.01; Colegrove, 1.44; Garvanza, 12.48; Lincoln Memorial Ch., 2.76; S. S., 2.68; Pilgrim, 15; Vernon, 5.20; Mrs. J. R. S., for Talladega College, 10. **Morono:** 4.20. **National City:** 3.72. **Pasadena:** West Side, 20. **Perris:** Ch., 3; S. S., 4. **Pomona:** S. S., 33.53. **Redlands:** 30. **Redondo Beach:** 4.91. **San Diego:** Logan Heights, 6.60; Minton Hills Ch., 12; S. S., 2.88; Mrs. G. A. F., for Straight College, 2; G. W. M., for Straight College, 100. **Seely:** 80c. **Terminal:** 55c. **Venice:** 5.49. **Whittier:** S. S., 13.65. **Yucaipa:** Ch., 1.50; S. S., 3.93.

Legacies

Los Angeles: Mary E. Denison, 522.60. **Escondido:** Joseph Avery Bent, 340.

OREGON—\$85.02.

Corvallis: First Ch., 4.50. **Forest Grove:** Ch., 3.55; S. S., 8.40. **Oregon City:** Ch., 7.27; W. H. M. U., 25. **Portland:** First, W. H. M. U., 15; Highland, Ch., 1.30; W. H. M. U., 5; Pilgrim, W. H. M. U., 5; Waverly Heights, W. H. M. U., 10.

WASHINGTON—\$94.17.

Ahtanum: S. S., 2.35. **Almira:** S. S., 2. **Arlington:** S. S., 6.65. **Bellevue:** S. S., 1.95. **Edmonds:** 1. **Lowell:** 1.6. **Natchez:** S. S., 12.25. **Pinehurst:** 1. **Seattle:** Columbia, 1; Edgewater, Y. P., 3.31; Fauntleroy, 1. **Spokane:** Westminster, S. S., 25; Westside, 1.50. **Steilacoom:** S. S., 2.40. **Sylvan:** S. S., 1.26. **Tacoma:** Plymouth, Y. P., 2.50. **Toppenish:** S. S., 5. **Yakima:** 8.

UTAH—\$13.00.

Salt Lake City: Phillips S. S., 4. **Woman's Missionary Union of Utah,** by Mrs. C. M. Chandler, Treasurer, \$9.

IDAHO—\$24.00.

Boise: Wright Ch., 7. **Plummer:** 3.50. **Pocatello:** 10. **Rockland:** 3.50.

HAWAII—\$643.60.

Ewa: Japanese, Ch., 5. **Honolulu:** Portuguese Ch., 4.97; Mary Castle, Trust, 400; Mrs. A. K., 2; S. K. K., 4.50; J. N. K., 3; G. E. L., 10; Mr. and Mrs. T. R., 100. **Huelo:** Hawaiian, 6.65. **Kaiophi:** Chinese, 4.36. **Kahuku:** Hawaiian, 1.25. **Kakaako:** Japanese, 3. **Kaunakakai:** Hawaiian, 5. **Kealahue:** 4.88. **Hawaii:** Kehaha: Hawaiian, 5. **Kohala:** Japanese, 15. **Kona:** Central, 6. **Koolan:** 13. **Maikane:** 3. **Papaikou:** Japanese, 5. **Pakaana:** Hawaiian, 26.20. **Puunene:** Hawaiian, .70c. **Waialae:** Japanese, 6. **Waialua:** 6. **Waiohinu:** 1.09. **West Hanakau:** 2.

THE SOUTH, &c.

VIRGINIA—\$66.82.

Cappahosic: Mission S. S., for Gloucester School, 66.82.

NORTH CAROLINA—\$18.55.

Dudley: Ch., Lincoln Memorial Offering, 10.05.
Hendersonville: H. L. A., for Straight College, 1. **Mooresville:** Ch., Lincoln Memorial Offerings, 3.50. **Shinnville:** Ch., Lincoln Memorial Offering, 4.

SOUTH CAROLINA—50c.

Cleo: R. McC., for Joseph K. Brick School, .50c.

TENNESSEE—\$2.00.

Nashville: Miss B. B. S., for Tougaloo College, 2.

GEORGIA—\$159.50.

Athens: Lincoln Memorial Offering from Knox Institute and Industrial School, 18. **McIntosh:** Midway Ch., and S. S., Lincoln Memorial, 5. **Savannah:** First Ch., Missionary Soc., for Talladega College, 2.50; M. R., Jr., for Talladega College, 10; Other Friends, for Talladega College, 9; D. P., for Talladega College, 3; S. J., for Talladega College, 10; Rev. E. H. Q., for Talladega College, 2. **Thomasville:** J. H. W., for Thomasville, Ga., 100.

ALABAMA—\$85.20.

Birmingham: Isthmian Coal and Trading Co., for Talladega College, 50; Mrs. W. D., for Talladega College, 5; Rev. J. W. G., for Talladega College, 10; Mr. G., for Talladega College, 1. **Florence:** Students for Burrell Normal School, 5.20. **Marion:** Ch. and S. S., 14.

MISSISSIPPI—\$40.00.

Indianola: T. S. C., for Tougaloo College, 10. **Jackson:** Miss C. K., for Tougaloo College, 10. **Tougaloo:** "Friend," for Tougaloo College, 20.

LOUISIANA—\$146.50.

Abbeville: L. M. S., for Straight College, 2.50. **Belle Place:** W. M. U., for Straight College, 2. **Hammond:** Federated Ch., for Straight College, 10. **New Iberia:** W. M. U., for Straight College, 10. **New Orleans:** Straight College Co-operative Club, 21; International

Bible Institute, for Straight College, 15; Beecher S. S., Lincoln Memorial, 10; Mrs. T. J. A., for Straight College, 5; Mrs. G. L. B., for Straight College, 10; Dr. F., 1; Mrs. A. E. M., 5; Miss M., 1; Mrs. T. P. R., 10; "Friends," 44, for Straight College.

TEXAS—\$126.55.

Austin: Tillotson College, Lincoln Memorial, 61.25; I. H. E., for Tillotson College, 25. **Corpus Christi:** Ch., Household Supplies for Tillotson College. **Dallas:** Central Ch., 5.29. **Houston:** L. B. R., for Straight College, 25. **Paris:** W. M. U., Household Supplies for Tillotson College. **Victoria:** Mr and Mrs. C. M. G., for Straight College, 10.

FLORIDA—\$191.97.

Winter Park: Ch., 22.50 for West Tampa Mission.

The Florida Woman's Home Missionary Union, Mrs. Fred R. Marsh, Treasurer, \$169.47.

PORTO RICO—\$27.25.

Humacao: M. E. D., for Ryder Memorial Hospital, 19.75. **Laquillo,** Ch., 5. **Naguabo,** Ch., 2.50.

Congregational World Movement, \$5,725.53.

A. M. A. League \$1,548.84.

SUMMARY OF RECEIPTS FOR APRIL, 1921

Donations	\$26,242.96
Legacies	5,710.48
	<hr/> \$31,953.44

SUMMARY OF RECEIPTS FOR SEVEN MONTHS

(From Oct. 1, 1920, to April 30, 1921.)	
Donations	\$276,004.15
Legacies	53,810.32
	<hr/> \$329,814.47

ENDOWMENT FUND

Joseph K. Brick School Fund: From the estate of Mrs. Julia E. Brick, additional \$535.40
Julia A. Merrill Fund: Additional..... \$10.00